

# CHURCH MANAGEMENT



THE SINGING TOWER  
Lake Wales, Florida

**MAY**  
**1937**

**VOLUME XIII**  
**NUMBER EIGHT**

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## FACTS TO PONDER

By Ivan J. Young

Dr. B. O. Dugan, University of Tennessee, declares that, "The existing orgy of crime is not traceable to the failure of the educational system. Criminality decreases as education increases." He points out that one of every five persons in the penitentiary comes from the illiterate 5.5 per cent of the state's total population.

Education is the best investment business and industry can make. Of 500 prisoners in Sing Sing, 225 left school before finishing the sixth grade. Only eight of the 500 completed a college education.

The U. S. is spending \$1,500,000,000 a year to incarcerate 500,000 prisoners, while schools spend only \$200,000,000 more to educate 26,000,000 children.

Twenty millions are in the grade schools and kindergartens. Six millions are attending high school. About 1,250,000 are in college. Another million are in adult classes, and there are hundreds of thousands in preparatory schools or in private schools or those supported by churches.

From a recent report we find that 49.07 per cent of the country's population belong to the various churches. In 1925 only 46.06 per cent were members of some church. This indicates that church membership is fast approaching the point where a majority of the people will be church members.

At the end of 1930 the Life Insurance companies of the United States showed \$108,000,000,000 of life insurance in force. In the succeeding five years the insurance terminated, surrendered, and lapsed, slightly exceeded the new insurance written so that at the end of 1935 the total was approximately \$106,000,000,000.

Last year more than 100,000 foreigners left our shores to go back to their native lands.

It is estimated that the cash transactions in the United States during a normal year exceed \$1,000,000,000,000.

A statistical analysis shows that 36,372 Jews from Germany entered Palestine from January, 1933, to December, 1935.

The largest diamond in the world was found in 1934 in South Africa and weighed 726 carats, and is estimated to be worth \$1,500,000.

During the fiscal year, 1934, payments to living veterans of all wars amounted to \$21,051,091. The amount paid to the dependents of deceased veterans was \$49,763,326. The amount spent for administration, medical hospital, and domiciliary care was \$66,484,288.

There are twenty-one buildings in New York City dedicated exclusively to communism, and it is estimated that there are three hundred schools in America where communism is taught. There are 500 publications spreading communism in each issue.

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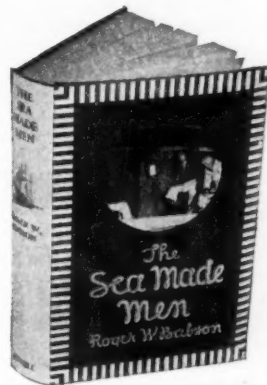
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#### THE EDITOR'S DRAWER

##### Subscribers Like This Magazine

The response of subscribers to our appeal for cooperation in securing new subscriptions has been splendid. While we have had an entirely new campaign on which has brought in many new names, the biggest returns have come from the coupons clipped from the journal by readers and passed on to neighbor ministers. That is the reason why we are repeating the offer in this issue. If one coupon does not satisfy your zeal for good work we shall be glad to send you another, a dozen, or a hundred.

There is another interesting thing revealed by recent mailing. It is six times as easy to get an old subscriber back on the roll of *Church Management* as it is to get new names. Those who have known the magazine evidently like it.

Comment by one who recently renewed is to the point.

"Your magazine is so good that I must have it, though payment endangers the grocery bill."

That is one reason why the subscribers back *Church Management* in this way.

WILLIAM H. LEACH.



**TERMS OF SUBSCRIPTION**—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50c per year additional.

**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

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## Bronze Tablets As Income Producers

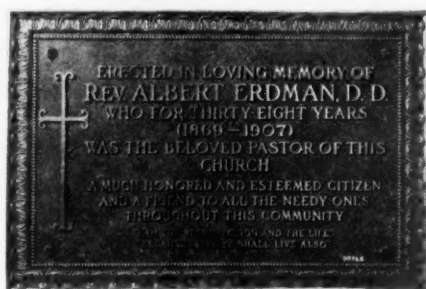


Illustration by courtesy John M. Doyle

**D**URING the past few years donations and bequests to our churches have reached an all-time low. A large church in Pennsylvania, like other congregations, had experienced a great decline in gifts and bequests. At a meeting of the Board of Trustees, one of the members suggested that they erect a bronze tablet in a prominent place in the church, where it would be in plain view of all during services. He proposed that the tablet have an inscription reading, "IN GRATEFUL APPRECIATION OF THE GENEROSITY OF THESE BENEFACTORS." Below this title provision was made for 120 separate name plates.

When the tablet was unveiled, there were 25 name plates on it. It attracted so much interest that within 18 months 40 more name plates had been added, the sixty-five names representing gifts of over \$35,000. And the cost of the large tablet and the separate name plates was under \$300! Certainly this memorial has been well worth its cost. In a quiet way, without offending, it has reminded many members of the congregation that the church needs their gifts . . . and has already bestirred 65 members to action. As the number of benefactors continues to grow it inspires in others a desire to do their part, and needed dollars to the

church treasury.

The underlying reason for placing Bronze Tablets in our Churches has always been "to give honor where honor is due." We all like to be appreciated and the erection of bronze plaques in commemoration of the noble deeds of those who have given unstintingly of their time, talents or money is an inspiration to others to carry on.

Church members can take pride in belonging to a church which has developed members and ministers worthy of recognition. When we enter a Sanctuary whose walls are ornamented with tablets dedicated to those who have given of the fruits of their labors to the Temple of God we begin to feel that this church has developed the spirit of the Golden Rule that will make this world a better place.

### LIFE

Life is not getting,  
But serving and giving,  
Not past regretting  
But present hour living.

Life is not straining,  
But freeing and flowing,  
Not fulsome feigning,  
But love overflowing.

—Grenville Kleiser.

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Month Day Year

## PARISH ADMINISTRATION AT YALE

Yale Divinity School keeps pace with the demands of modern parish administration by incorporating such a course in its curriculum. The course is presented in the spring term of 1937 through guest speakers. As announced by Professor Paul H. Vieth, the program is as follows:

This course is to be presented in the spring term for a full unit of credit. It will be in charge of a committee consisting of Dean Weigle, Professors Tweedy, Luccock and Vieth. The class will meet on Mondays 3:45 to 5:35 and Thursdays 1:20 to 2:35.

March 15: The function of the Church: How the pastor is related to the various aspects of the church's work.

The Committee

March 18: Why ministers fail.—Dr. C. C. Merrill, Congregational Board, Pastoral Supply.

April 5 and 8: Finances of the church, budgets, canvasses, benevolences, education in giving, fairs, business methods, etc.—William H. Leach, Editor, *Church Management*.

April 12 and 15: The pastoral ministry: calling, ministry to the sick, helping people when in trouble, etc.—Dr. Oscar E. Maurer, Pastor, Center Church, New Haven, Conn.

April 19 and 22: The church and the Christian family: marriage, family religion, baptism, sex education, etc.—Dr. Harold F. Carr, Pastor, Court Street Methodist Episcopal Church, Flint, Mich.

April 26 and 29: Evangelism, personal and public: securing and receiving new members, preparing children and young people for membership.—Dr. Albert G. Butzer, Pastor, Westminster Presbyterian Church, Buffalo, N. Y.

May 3 and 6: The church's program for adults:

a. United Christian Adult Movement—Dr. Paul H. Vieth.

b. Men's work—Mr. Donald Adams, Chairman, Laymen's Advisory Committee, Congregational-Christian Churches of Connecticut.

c. Women's work—Mrs. John Schroeder, Portland, Maine.

May 10 and 13: Social Relations: relief work, relation to social agencies, the church's method in social reconstruction.—Dr. John M. Phillips, First Church of Christ, Hartford, Conn.

May 17: The church building and its care.—Henry E. Tralle, Church Building Consultant.

May 20: The minister's personal life: managing his time, perquisites, discounts, personal finance, insurance, etc.—Dr. William Horace Day, United Church, Bridgeport, Connecticut.

May 22: Field visit to New York: to visit—Riverside, Madison Avenue Presbyterian, St. George's and the Abyssinia Baptist Churches and the Federal Council of Churches. Subjects for discussion:

a. Personal counselling.  
b. Records, surveys, methods of covering a parish systematically.  
c. Institutional program for a city church.

May 31: Outside relationships: Service in the community, denominational and interdenominational agencies.—Dr. Ivan Lee Holt, Pastor, St. John's Methodist Episcopal Church, South St. Louis, Missouri.

June 3: The social life of the church: ways of developing good fellowship, socials, picnics, church nights, etc.

# CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK  
Edited by WILLIAM H. LEACH

VOLUME XIII  
NUMBER 8  
MAY, 1937

## From the Writings of Edward Bok

Donor of The Singing Tower

### SUCCESSWARD

**N**O matter what present revelations or subsequent discoveries may prove or seek to disprove as to religious teachings, one great essential can never be altered and that is the necessity of a firm faith, an absolute belief that a wise God rules over this universe and over the destiny of each and every man, woman and child.

That there is a great Creator, no one can doubt; everything in nature points to that one fact; and the man who refuses to believe in the existence of God, makes the greatest and most momentous mistake in his life.

Every person can go to that Creator and Dispenser of all good and receive, through supplication, guidance in all affairs. Honest and earnest prayer sent forth from the human heart to its Heavenly Father for guidance or for help is sure and, absolutely sure, to bring strength and enlightenment to the mind.

Conscious experience has taught the happiest man that there is direct communication between God and the humblest person that ever lived and that prayer for guidance, sent from the heart of a man to God, is never lost. There is in every man or woman a spiritual nature which, if kept in daily contact with its God, finds a response such as can come from no finite source.

The most vital truth in life is that absolute honesty is the only kind of honesty that succeeds in business. It is not a question of religion. Honesty does not depend upon any religious creed or dogma. It is a question of a man's own inner life. Let him swerve from the path of honesty and it will surprise him how quickly every avenue of a lasting success is closed against him. Honesty, and that alone, commands confidence.

I stand puzzled—yes aghast—at the men who busy themselves with self-analysis. Instead of wasting their time

### GOD'S HAND

By Edward Bok

Father so gentle, take Thou my hand,

Deep are the waters, I know not the way;

Sleepless the nights, confused is the day;

All is so empty, so lone do I stand.

God, I believe, but the burden is sore,

Faith and fresh courage are all I implore.

Give calm to my heart, that will banish all fear,

Open Thou my eyes, that Thy purpose may be clear,

Answer my wonder, dispel all my doubt

Teach me the lesson of doing without;

Tho' hard be the cross, with help I can stand,

Father so gentle, I reach out my hand.

Harken, my child, believe in my word,

Surrender thyself to me; I am thy Lord;

Earth's deepest sorrows they last but a day;

Fresh courage I will give you: I am the Way.

Look up and trust; For the sun shines on high,

No shadow lies there; clear blue is the sky.

On guard are the stars, bringing calm to thy sleep;

Learn peace: have faith that thy watch I will keep.

Dry now thy tears, make thy heart bright with cheer,

Grief cannot blind thee, thy way I make clear;

Have faith; I am near, at thy side do I stand,

I am thy Guide; put thy trust in my hand.

The words for this hymn were written at a time when Mr. Bok was feeling downcast at the failure of one of his efforts for world peace during the World War. They are a wonderful expression of the faith that in the end, moves all.

they should say to themselves: "God has put me here for some purpose. I am going to realize it."

The communion of a man with his Creator comes with such a manner of living. This is all that a religious life means. Once the seed of Divine energy has been given us, the way will be shown us. We are not to drift.

I wish that thousands would put aside their preconceived notions of the Bible, take a copy and read the 28 short chapters of St. Matthew just as they would a new book and feel the ringing note of individual FAITH and works wrought by FAITH as told in that small compass. The greatest book of success ever written or that ever will be written, is contained in those chapters of the Gospel according to St. Matthew.

### CHRISTIANITY SHOULD BE VITAL

The average minister is confusing churchianity with Christianity. He takes it for granted that the church has a right to be heeded just because it is a church. . . . The average man has chosen to believe that Christ was not in any sense much concerned about bringing men into the church as he was in bringing men's lives into touch with their God.

Men are choosing to believe that the Kingdom of God is too great a thing to be contained in the church and that if a man refuses to make a set appointment for eleven o'clock every Sunday morning for an outward expression of his religious belief, he does not consider himself outside the pale of true Christianity.

Why? The basic reason is the fact that Christianity is not today a vital subject in the minds of men . . . When Christianity, divorced from churchianity, is once made vital through an expression of that fine, fervent, actual and simple Christian belief by a man, mind you I say a **Man**, who can win the re-



spect and confidence of every other man, then shall we see young men and older men flocking back into the church.

#### MAN INHERENTLY RELIGIOUS

Every man born into this world is inherently religious, I may even say, incurably religious. But a religious inertia has fallen upon him. Religion is not vital because it is not made vital.

The arousal of this effective interest does not mean the introduction of the secular in the pulpit message. It seems a difficult truth for ministers to grasp that men strongly resent having worldly affairs discussed on Sunday when they go to church . . .

The preacher stands to him for spiritual things, not for worldly affairs, and he expects that preacher to take his thoughts away from the world. It is difficult enough for the man of affairs to turn his mind from material things . . . and he does not want the preacher to make it more difficult by a discourse which turns his mind full on the affairs of yesterday or the morrow.

The spurious man, the man who floats wherever sensation beckons, may be attracted to a church by worldly topics, but as he is first to come, he is also first to leave when the sensational element is dropped. To build a church on such an attendance is to build on sand.

What men want and what they are waiting for and are ready to go and hear, yes, in flocks, is the message that Christ preached and attracted and held men as by a spell; a message not based upon its form or expression, but on the earnest spirit back of the expression . . .

#### CONVINCING EVIDENCE

The presence of genuine Christianity has always been the only irrefutable argument for its existence and propagation. One can talk back at the theories about interpretations of and doctrines concerning Christian religion, but one cannot win in an argument with Christian experience. A brilliant senior in college told a preacher of a series of campus sermons that he could refute all he said about the Bible inspiration, miracles, and the atonement with what he had learned in psychology and the various sciences. One year later he accidentally met the same preacher and said, "One year ago when I heard you in the college chapel I did not believe in the Christian religion about which you enthusiastically told us. Since then I sat by the bedside of my saintly mother, observed her patience, heard her prayers, caught her faith, and looked into her smiling countenance as she slipped away into another world. Today, sir, her Lord is mine."

In this case, as in many others, the little woman's life was more convincing than the preacher's eloquence.

William R. Rigell in *Prophetic Preaching*; Broadman Press.

## Church Bulletin Enlists for Progress

UNIVERSITY Church of Christ, Des Moines, Iowa, recently used its Sunday bulletin as an instrument for vitalizing the whole church. The general lethargy that had settled upon church activities during the summer did not lift immediately following the vacation period. Leaders, quite concerned over the situation, decided to work toward a special day, the last Sunday in October, when the congregation would be challenged in two ways.

A four-page bulletin was prepared with two special features. The first was a blank space upon which people might write suggestions for the improvement of the church. Every one likes to give advice. The second feature was a page of eighteen commitments which people might check according to their abilities and desires.

The enlistment page prepared for Progress and Rally Day, October 25th, is reproduced below. The only alteration is the figures in parentheses opposite each suggestion. These indicate the number of people who checked these particular items.

The figures speak for themselves. About half the congregation at the morning service either made suggestions or enlisted in some form of service. The rest of the people received a very instructive short course on what it takes to make a successful church.

The week following Progress and Rally Day the church staff was very busy organizing to make the best possible use of these results. No more complaints are now heard about a shortage of teachers and workers. The response to the financial item on the bulletin was meager, but that had been expected. The membership had been well covered previously in that respect.

In addition to the specific things people offered to do, it was found that the project toned up the general attitude of the church. A new spirit of interest and responsibility prevails in all departments since Progress and Rally Day.

#### ENLISTMENT FOR PROGRESS

The following types of service are offered as choices to our congregation this morning. The items checked should be marked in the spirit of prayer and commitment.

1. (249) I pledge my sincere cooperation with my Church and its work.

2. (56) I will spend two hours per week in calling upon people who are sick and shut-in, under direction of the Church.

3. (37) I will teach in the Sunday School when needed. I prefer adult; young people; Junior High; younger

children. (Underscore age group desired.)

4. (25) I will sing regularly in the choir, if needed. I have a soprano; alto; tenor; bass voice. (Underscore.)

5. (3) I am willing to act in the capacity of a Boy Scout leader, when needed.

6. (3) I am willing to act as a Camp Fire Girls leader, when needed.

7. (73) I will help in preparing or serving Church Night dinners.

8. (7) I desire to make a pledge of \$..... per week for current expenses and \$..... per week for missions.

9. (7) I am beginning this week to set aside one tenth of my net income for Christian causes.

10. (56) I am willing to be used in personal evangelistic visitation under direction of the Church.

11. (39) I will assist the Church by helping in the Church offices, when needed.

12. (7) I am willing to furnish music for Church parties or programs. My instrument is .....

13. (2) I am willing to prepare and lead recreational programs, when needed.

14. (18) I am willing to lead discussion groups. Kind of subject preferred .....

15. (148) I will support, with my presence, a one-week preaching mission in University Church, November 29th—December 6th.

16. (2) I desire an interview with the Pastor of the Church in regard to personal problems.

17. (33) I am willing to do social service work under the direction of Public Ministry Department.

18. (23) I am willing to entertain students in my home who are not able to be in their own homes over holiday periods.

Name .....

Address .....

#### GOD IN THE SANCTUARY

I will go to the sanctuary today to answer my heart's quest for God. It is true that I have found him elsewhere. I have stood on the summit of the loftiest Rockies and the God of the everlasting hills was strangely near. Far from the haunts of men I have looked upon a glorious sunset, mirrored in the sky-blue water of a northern lake, and truly the beauty of the Lord, my God, was upon my heart. I, too, have gazed into the star-dotted canopy of the night sky and have sensed, at least dimly, what must have thrilled the Psalmist's soul when he exclaimed, "The heavens declare the glory of God." But most of all I have found God in the sanctuary of worship. Here in the community of questing souls, in the place where prayer is wont to be made, I have found him as my "refuge and strength, a very present help." Truly "the Lord is in his Holy Temple." I will seek him there today.

Raymond V. Kearns in *Today*, January, 1935; Westminster Press.

# How A Presbyterian Minister Can Get Ahead

By Frank Fitt\*

*Here is another "getting ahead" article. Surely the wealth of the three which have been published convince one that the essentials of professional success are vision, consecration, common sense and hard work.*

IN the March issue of *Church Management* Robert Cashman defined the meaning of "get ahead." It does not mean outstripping other ministers in achieving well-paid and prominent pastorates. It means outstripping one's own record of yesterday in the performance of today. How can a minister "get ahead" in the sense that he grows in his service to God and man?

The editor has put a denominational qualification into the title. I am not sure that it should be there. The qualities and conditions which enable a minister to increase in the spiritual meaning of his work have no denominational label upon them. They apply to any Protestant minister whether he be Methodist, Congregationalist, Episcopalian or Presbyterian. There may be value, however, in having a common theme treated from several denominational viewpoints. As one who was brought up in and now serves in the ministry of the Presbyterian Church, U. S. A., I make my contribution based partly upon my experience but mainly upon my observation.

The two primary essentials for any minister desirous of advancing in spiritual stature are a readiness for systematic hard work and a well-thought-out appreciation of the ends to which such hard work should be directed. Consider that combination. One is a matter of technique; the other of aim. A minister can dedicate himself to hard work and if he toils unintelligently and disproportionately he will miss a well-rounded development. Or a minister can outline his goals and refuse to pay the price of unremitting effort on their behalf. It is the combination which counts, a consecration of energy and a clarification of purpose.

These two essentials should come first because they are both fundamental and inclusive. No one knows better than we do ourselves, except possibly the laity among whom we serve, how much we fail to possess in full measure these two essentials. The sin that so easily besets us is laziness of body, mind and soul.

\*Minister, Grosse Pointe Memorial Church, Grosse Pointe Farms, Michigan.

## SILENT SERMONS

I like to read in silent tree  
The lesson that is there for me;  
Its brawny arms outstretched in air  
Bespeak power and purpose there.

Again I find in running brooks  
More wisdom than in many books;  
While rugged stones and fragrant flowers  
Speak peace to me for happy hours.

The stars that shine through darkest night  
Tell me of God's majestic might;  
A sermon clear the sun conveys,  
Dispelling shadows with its rays.

And thoughts inspired by soaring birds  
May oft outweigh a million words;  
God's silent things of earth and sky,  
Our man-made eloquence defy.

—Grenville Kleiser.

Three simple illustrations will prove the case against us.

Let a chairman of a committee of Presbytery send out an official inquiry to his brethren requiring an answer and he will find that 25% will reply promptly, 25% will reply after a second appeal, 25% will reply after a third appeal and 25% will not reply at all. Probably no group of educated men is more unbusinesslike in their correspondence.

Attend any gathering of Presbyterian (or Protestant) ministers and notice the astonishing proportion under 60 years of age who are flagrantly and unashamedly overweight. I excuse all fleshy ministers over 60. They came into their double chins and protruding stomachs before scientific knowledge made it clear that such physical stigmata formed the mark of the beast. The 5% with badly functioning thyroid glands are innocent. The rest are guilty of a lack of self-discipline at the table indicative of a similar lack elsewhere. Verily, verily, a fat minister does not look as though he hungered and thirsted after righteousness.

## Rusting Out or Wearing Out

We Presbyterian ministers keep very accurate and voluminous records about ourselves and our churches. From April, 1930 through March, 1936—that is throughout the worst strain of the depression years—no fewer than 1326 minis-

ters died. The average age of death, for anyone curious enough to compile it, reveals an amazing figure. It was almost 71 years of age. This remarkable record of longevity offers two possible deductions. We may claim that ministers are such a hardy lot because of the healthful discipline and moderation of their lives. Or we may claim that such a length of years was possible only because ministers were willing to take matters easily rather than agonizingly, to rust out late rather than wear out early and to linger on into retirement rather than die at some barricade of endeavor to which every ounce of life-blood had been given.

There is ground for debate, perhaps, but unanswered correspondence, a condition of physical overweight and a capacity to become modern Methusalehs are hardly symptoms of constant and carefully directed effort as "stewards of the mysteries of God."

Assuming that a minister is not among the slothful, keeping abreast of his correspondence, weighing what he ought to weigh, preferably less and never more, for his height and age, and working at a pace which may well prevent him from reaching the psalmist's span—as happens frequently in the case of a business man carrying no greater responsibility than his—he will find plenty of scope for his directed energies within his parish. Parishes vary, but of almost all of them it may be said what Caesar said of Gaul. The average parish can be divided into three parts—the work of conducting public worship, of pastoral care and of administration. Within that triple area which overlaps at many points a minister can labor to his last limit.

It would be interesting to know what a secret poll of Presbyterian ministers would reveal on the amount of time given to preparation for Sunday's public worship. A distinguished Methodist minister (Pardon me, Dr. Brummitt!) confessed to me last summer that he seldom found himself able to get down to his Sunday sermon until Saturday night. He did not refer to the preparation of his prayers. How common is this dreadful last evening or last day preparation? Against that confession I place the testimony of one who stood close to Dr. Parkhurst for many years. Even in his later period, when he might well have turned the barrel over, Dr. Park-



hurst worked 27 hours on his Sunday morning sermon. Speaking for the only minister concerning whose methods I can write with authority I find that he writes out every prayer and sermon in full, makes an abstract from the latter and preaches from the abstract. Not counting the time spent in preliminary reading and in searching for the main idea and its outline of exposition this minister, from the moment he begins to write on his lined paper until he has completed his technical preparation, consumes from nine to eleven breathless, concentrated hours. In a ministry of nearly 22 years this preparation of prayers and sermon has been completed sometimes by Thursday noon, generally by Friday noon and always by Saturday noon. Fortunately for himself this minister preaches only once on Sunday. If he had to preach twice he would have to give up his parish or to scamp rather badly in his preparation. Is this a minimum number of hours? Is there a maximum? No one knows. Each minister must give his best and his utmost as he can in this direction.

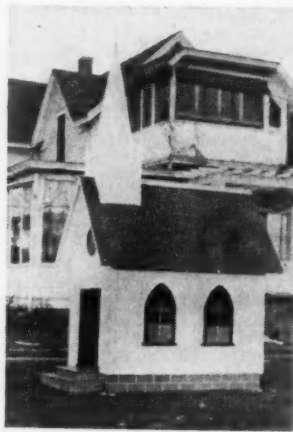
#### Pastoral Calls

Pastoral care varies considerably from parish to parish in the possibilities of procedure. When the membership is less than 600 an annual call on every family, in addition to special calls on the sick, the needy and the newcomers, is easily possible. A membership of 1000 requires a superman for more than a two year schedule. When memberships soar far beyond this, regular calling becomes impossible. A concentrated membership can be worked more easily than when it is scattered. The average membership does not exceed the first mentioned limit and is likely to be contained within 4 square miles and systematic pastoral work can go the rounds between October and June. No minister should trust to his memory. A carefully indexed and complete file of information cards is essential. Of the worth of such effort there can be no doubt. A minister of my acquaintance is situated in an area of rapidly growing Protestant population. When a child from a new home enrolls in the Sunday school or the representative of a new home signs the guest book at the church service the minister always calls at that home that Sunday afternoon. Each year this minister pays a minimum of 1000 calls which are checked on his parish file. His yearly calling, including the time spent in driving back and forth to hospitals 6 to 15 miles away, consumes more hours each week than his concentrated preparation for Sunday's service. Probably it is worth more to the main cause.

A minister's administrative work also varies considerably with the size and type of the parish and is the point at which most ministers are aware of their

## The Little Church With the Loud Voice

By H. Wilbur Polson



The Little Church

**L**D. Coffman, of Grundy Center, Ia., lays claim to the ownership of the smallest church in the United States. Although the edifice is but six feet long and the spire 13 feet from the ground level, it is the center of religious services in Coffman's community.

Coffman has the small building equipped with a public address system with the microphone installed in his home nearby. With this arrangement he is able to have programs of sacred music

in the church, while visitors stand nearby in the yard. The building is a constant source of interest to visitors and passers-by.

Grundy Center friends of Coffman often are surprised when passing the church to find themselves greeted by the loud speaker voice from within the tiny building.

The church is lighted at night just like a regular church. It measures seven feet from the ground to peak.

ineffectiveness. Some ministers are born preachers and some are born pastors, but none are born administrators. A minister cannot inherit the gift of administration. He must learn it, slowly, painfully and with much trial and error in the process. The technique of church administration, differing from that of business administration in that the service is wholly voluntary, is in a class by itself. To direct a group of elders to unanimous decisions in parish policy, to persuade a group of trustees to increase the annual budget, to direct the canvassers and raise that budget in anonymity from behind the scenes, to obtain the right sort of men and women as Sunday school officers and teachers, to keep a grateful oversight of the women's organizations (God bless them!), to secure handsome, dignified and courteous ushers for Sunday's service, to obtain the personnel for important committees and direct them in their work, to try to find responsible tasks for as many members as possible, to smooth out differences of opinion among the elect, to plan out in July

just before one's vacation the entire schedule of work and worship until the next July, to plan, in addition to this, one's own time for prayer and for reading and for recreation, working others as much as possible and doing their work as little as possible—when a minister can do this successfully for 20 years in the same parish he is an administrator and in his task he will have borrowed a page now from St. Paul and now from St. Francis of Assisi and now, perhaps, from Machiavelli. Besides such an achievement, the running of a department store in a metropolis is simple and directing a railroad system mere child's play. There are few Presbyterian ministers, however, who can qualify as administrators, though thousands try.

#### The Few Great

A minister can hardly expect to attain the same level of effectiveness in all three chief divisions of his local parish work; but he should give his best effort to each. At times the superman appears in one of the main divisions. We Presby-

(Turn to page 416)



# A Chiming Tower

By O. R. Grattan\*

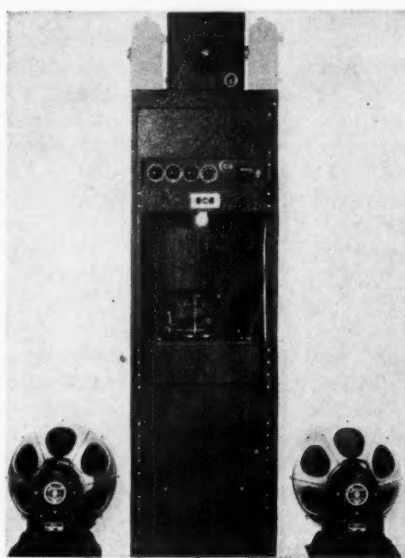
## The First of Two Articles on Tower Sound Amplification

THERE isn't anything very new about a Chiming Tower except that this particular Tower, which really is little more than a spire or steeple and a rather narrow gauged one at that, never was a Chiming Tower before. It was just another ordinary Church Spire that had no unusual meaning to the City.

It came about this way: A new minister was standing on a corner across the street looking at his new church wondering what other folks saw in its appearance that stood for service to the community. He thought of a neon sign on the ridge of the roof which might read "Light and Power" . . . Light for education and Power for evangelism, but that would not do of course except to cause considerable comment as a publicity stunt, and we are past the "church stunt" age it is hoped. Well, there stood the old church, a red brick building to which had been added a few years previous a very workable social and educational plant. The main building had stood on that corner in the heart of the city for seventy years, representing the denomination known as Methodist which was the first organized religious body in the community having been planted in the year 1830. As he appraised the walls stained with age he discovered that the louvers in the tower were also weather worn, out of place, some ready to fall to the street below. THEN IT HAPPENED! Why not do something with this old belfry? Repair was necessary anyhow! So up into the belfry he climbed to find the old bell mountings a little shaky but there was ample room for "a chime arrangement."

An idea sketched on paper went to the best radio man in town, who by good fortune was a Methodist. "Sure" he said, "I know exactly what you have in mind." "Fine, can you do it?" "Certainly I can do it." "Well, will you?" "Will I? Sure, but when?" Right then we did some figuring and guessing and made estimates of costs and time and planned a temporary set-up for a Christmas "broadcast" from the old tower which set the whole town "on end." With a good portable outfit we put the city fathers on the "Methodist Air" for an hour on Wednesday night during Christmas Week with a good musical program of pipe organ, Christmas anthems by a big chorus, trumpeters, violins and carols by the children and the "speeches" by the city

dads. It was widely announced by the press and folks "came to town" and packed the streets, had a good time listening to this "something new" and then did their shopping which was welcomed by the merchants. So here's where we borrowed another one for the occasion—"In the heart of the city—in the service of the city."



Here is the Sound Unit

Of course it was the talk of the town and an excellent demonstration with the Chime Recordings from both RCA and Deagan. The idea struck fire. Was it Napoleon who said, "No army is so powerful as an idea whose time has come?" I do not know about the time element for all that time needed was someone to furnish the idea. Well, this idea became a beautiful memorial for a dozen good people who paid rather small sums for a good 60 watt power unit cut three ways for special uses; for inside work, carrying program material to any part of the building; for hearing aid for the deaf; for carrying the church service outside to shut-ins by means of telephonic connections; and altogether to boost the Recorded Chimed Hymns and other melodies out the tower through four giant speakers, mounted back of the louvers.

### The Sound Room

An almost abandoned movie booth, well located for the purpose was reclaimed, decorated, carpeted, and furnished with a good chair, a cabinet for the Library of Recordings, which by the

way was a fine piece of furniture also reclaimed from a furniture store basement. On the walls a sign man contributed bars of music with notes properly placed to do the "Westminster Chimes" and "Still, Still with Thee, When Purple Morning Breaketh." These form a border near the top of the side walls which is beautifully attractive and constantly commended by musicians and laymen alike.

So it is that the old belfry which bore the heart beat of the bell on Sundays and Wednesday nights, now floods the city from one to four miles with sweet music of the great hymns, and other melodies for special days.

The city says through the press and otherwise that it is the best single thing that has ever been done for the community. Women hum the melodies; men softly whistle the familiar tunes of childhood and boys and girls sing along their way to and from school. Men frankly confess—"I just can't be quite as cussed after I hear those hymns as I was before." "That music! It's great for growing kids" said another. The chimes are asked for for many civic events. Just recently when the bonus checks were to be distributed on a certain Tuesday night at six o'clock, the Postmaster phoned, "We are asking the industries to blow their whistles and we'd like the Methodist Chimes to play appropriate numbers if it would be in keeping with your policy." So we had "America" and "The Star Spangled Banner" set to go on time and after the delirium of shrieking whistles and auto horns had blown away, the chimed anthems were still on the air clear and beautiful; a part of the city's celebration and best of all . . . wanted by the city.

This chime instrument operated electrically and automatically plays at twelve noon and at six p. m. every day for five or six minutes during the rendition. Many human interest stories have been born during these months since the installation a year and a half ago, as automobiles slow up, and line up to listen, and as people from coast to coast passing through stop to hear, to inquire, to see and to praise and to go their way glad for a ministry of music that warms the heart and cheers the spirit giving new courage along the way. The old belfry, a slender church spire, has become a Chiming Tower and a blessing to thousands. Any well located church in any town can do it.

\*Minister of the First Methodist Episcopal Church, St. Joseph, Michigan.

### Presbyterian Minister

(From page 414)

terians pride ourselves on our preaching, as do the ministers of other denominations, and we can claim many good preachers and a few who are near-great. At present we have only one really great preacher who would classify on every poll for the best half-dozen in the country. I shall not identify this superman beyond announcing that he labors over 700 miles from my own parish. Among administrators we have a few effective ones and only one great one, a minister just turned forty now who took a church once great and almost gone and restored it to a throbbing center of power by his incredible gift. He, too, lives a similar distance away. On the purely pastoral side my confident hope is that we Presbyterians have no cause for shame. The pastoral office is secret as well as sacred, withheld from the vulgar public gaze. No observer can watch its workings or measure its meaning. My belief is that the average Presbyterian minister does his most effective work in this division of his local parish.

In the activities outside his parish proper by which a minister can "get ahead" in a worthy sense in the Presbyterian Church a similar list of three might be compiled. The first of these is authorship, the authorship of books and magazine articles. Almost every Presbyterian minister has the ambition to write at least one book, usually a book of sermons. Few achieve that ambition out of almost 10,000 in our ranks. The number who write books that the rest of us find worth reading could be listed on the fingers of two hands. Much more numerous are the ministers whose occasional articles appear in the religious press and, less frequently, in the secular press. Such expression should be encouraged. Every minister should attempt it. Nothing else, not even the writing of sermons, can compare in its discipline of clear and exact statement and demand of accuracy in the process of thought. A ministerial friend who has occasional articles published informs me that this writing is the finest drilling-ground for his ideas.

A second developing contact outside one's parish is regular attendance at meetings of Presbytery and Synod, together with the election to General Assembly which comes once or twice to all Presbyterian ministers and much more frequently to some who have a flair for church politics and are not too pitifully obvious in their ambition. As one's turn comes, committee and sub-committees will engage time and thought and effort. In the larger Presbyteries there are likely to be official bodies directing denominational colleges, theological seminaries, training schools,

## • THE CHURCH LAWYER •

### A Zoning Ordinance Decision

By Arthur L. H. Street

**A**N ordinance forbidding erection of a public garage within 200 feet of a church building was upheld by the Supreme Court of New Jersey in the case of Oster vs. Mayor and Common Council of Borough of Westwood, 180 Atl. 556. The court held that under this ordinance the building inspector of the borough had no right to issue a building permit for a public garage building, although the location lay within a business district, although the projected building was to be a modern one and designed to replace an unsightly wooden one, and although the church trustees did not object. Said the court:

"But for the prohibition of the ordinance itself the action taken would have been within the sound discretion of the 'borough' board.

"The permit must, however, be set aside because there is nothing in the statute or the ordinance which permits the board to violate the specific instructions of the ordinance that no part of a garage shall be within 200 feet of a church. Like ordinances have been held to have been made in the exercise of a sound public policy and the grant of a permit held contrary to the public interest as declared by the governing body."

homes for the aged and extension work. These, too, cry out for ministerial energy. A word of warning to the younger brethren should be given. In the ambition of the early years of the ministry, before experience has laid its restraining hand upon one's shoulder, it is easy to be flattered into an over-activity in worthy causes outside one's own parish. Do not be foolish, my younger brethren. Take a solemn vow that you will not accept more than two such appointments until you are forty. That will develop you and not distract you from your main task. When you are forty you will be too wise to increase the number of your outside responsibilities.

A third field of development outside one's immediate parish is found in friendships with other ministers. It is possible for a group of ministers to consecrate a golf-course on Monday mornings to golf and also to theology and to parish techniques and to the latest reading, in brief, to a glorious round of "shop" which evokes good fellowship and mutual encouragement. Here and there, all over our land, ministers meet once a month for full and free discussion to stir each other's souls and sharpen each other's wits. In even less formal gatherings, perhaps in occasional visits at other manses, we can learn from another minister, older, wiser and more saintly than ourselves or younger and more enthusiastic or of our age and more confident about life.

It is almost certain that a minister who gives himself to his task in the fashion that has been described will achieve recognition within and beyond the boundaries of his parish. He may, in fact, become a man marked for ecclesiastical preferment, attracting the attention of committees who are on the watch for a likely candidate for a vacant pulpit. We Presbyterians, being all bishops and hence having no bishops, depend for our pastoral changes on a mixture of luck and Providence and think we do as well on the whole with no system as others who have a system of interchange. But such preferment by no means necessarily follows. Some of the best Presbyterian ministers live out their lives in the smaller pastorates. But, preferment or no preferment, a minister who gives all of himself to his work has made the biggest offering that any man can make. He is sure to "get ahead."

#### MY DESIRE

I want to be the kind of man  
That God wants me to be,  
A man who places principle  
Above expediency.

I do not want ephemeral gold,  
I do not look for praise,  
I do not covet wordly fame,  
Nor pleasure-laden days.

I want to humbly work and serve,  
And give the best in me;  
I want to be the kind of man  
That God wants me to be.

—Grenville Kleiser.



# A Demonstration Vacation Church School

By P. Henry Lotz\*

*Here is the story of an unusual effort. A demonstration vacation school is planned at which workers can gain first hand knowledge of methods for their own work. It was a cooperative enterprise—one which was well supported by the community.*

At the spring meeting of the Commission on Leadership Training of Rock Island county the question was discussed concerning the training of our leadership for the Vacation Church Schools for the summer of 1936. Two possibilities were suggested: first the traditional leadership training school dealing in particular with the vacation church school; second, a demonstration vacation church school. The latter was greatly preferred and the Rev. J. Warren Leonard, chairman of the Commission on Vacation and Week-Day Church Schools, and the writer, who is the chairman of the Commission on Leadership Training, were requested to consider the possibilities and, if possible, to set up a demonstration vacation school. The following paper is a brief report of this first demonstration vacation church school in the county and city.

This demonstration school for vacation church school workers was held at the South Park Presbyterian Church, Rock Island, Illinois, the first week in June, 1936, (June 1-5) immediately following the close of the public schools in Rock Island and Moline. The Davenport public schools were still in session which probably prevented a number of school teachers from enrolling for the school. The demonstration school was held from 8:30 to 11:00, followed by departmental conferences for an hour, up to noon.

The school comprised four groups or departments: Kindergarten, Primary, Junior, and Intermediate. The South Park Church furnished the pupils, each department being limited to 25 pupils. The classrooms were large enough so that the observers could be seated in the rear of the rooms. Certain observers with special training were used as assistants especially in music, games, hand work, and in other ways.

The names of the teachers and the courses offered follow:

Kindergarten Department (Children 4 and 5 years old). Teachers: Mrs. Louise Oglevee and Mrs. E. O. Vaile, Jr., both of South Park Presbyterian Church, Rock Island, Illinois.

Course: "Our Happy World," by Esther Preivogel.

Primary Department (Children 6 to

8 years old). Teacher: Miss Violet Detweiler, First Congregational Church, Moline, Illinois.

Course: "Around a Mexican Patio," by Ethel L. Smither.

Junior Department (Children 9 to 11 years old). Teacher: Mrs. W. H. Heiny, First Presbyterian Church, Davenport, Iowa.

Course: "Living in Our Community," by Florence Martin.

Intermediate Department Children 12 to 14 years old). Teacher: Miss Eva Ploeger, St. John's Methodist Episcopal Church, Davenport, Iowa.

Course: "Jesus Among His Neighbors," by Marion O. Hawthorne.

We were exceedingly fortunate in being able to secure such excellent teachers for each department. Mrs. Oglevee, wife of the pastor of South Park Church, is well-known for her many volumes for children, as well as for her articles in Religious Educational journals and her lesson materials. Mrs. Vaile, a graduate of the National Kindergarten College, shared the leadership of the Kindergarten department with Mrs. Oglevee. Miss Detweiler and Miss Ploeger are both full-time Directors of Religious Education in large and influential churches and are well-trained and have both had wide experience in their work. Mrs. Heiny, a specialist in Junior work, is in charge of the Junior Department in her Sunday church school and is much in demand in leadership training work. Some one suggested that probably few, if any other cities in the state, outside of Chicago, could set up a demonstration school with an equally well trained corps of leaders.

About ten days before the opening of

the demonstration school a meeting of the teachers was called at the church where the school was to be held. South Park church was selected because of its central location, splendid modern equipment, excellent leadership, and success with previous vacation schools. It was felt that past success would assure the desired number of pupils for the laboratory school. An entire evening was spent in the consideration of such items as the schedule, assignment of rooms, materials and equipment, registration of pupils and observers, book display, publicity, and other items.

A sheet of instructions was prepared by the writer who served as the Dean or Director of the school, and was given to every person as they registered. These instructions follow:

## INSTRUCTIONS TO OBSERVERS IN DEMONSTRATION SCHOOL

The officers and teachers of the Demonstration Vacation Church School extend a cordial welcome to all observers and hope and expect that this week's experience may be helpful and rewarding. Kindly observe the following regulations:

1. Select the department in which you expect to work or in which you are interested and stay with that group for the entire week. We expect everyone to concentrate on one age group and not to spread over several groups.

2. Plan to be present every day. You will receive a far better understanding of the course than if you attend only part of the time.

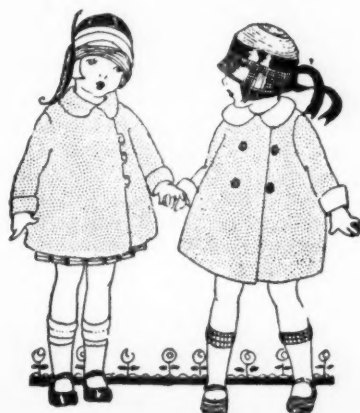
3. Be prompt. Sessions begin at 8:30. Be in your seat before 8:30. Late comers may not enter classes except at signals from department helpers.

4. Register the first day. The registration fee is only 25 cents for the entire week. Whether you attend one day or five days, since the fee is so small, each one is expected to pay the same.

5. Each group will have a period of supervised play. Observers are expected to stay with their groups in order to see how the play period relates to the entire program.

6. You will please be a silent observer from 8:30 to 11:00 o'clock, during the sessions of the Demonstration School. You will be given an opportunity to ask questions and share with others during the departmental conferences from 11 to 12 o'clock.

7. Plan to use a note book in which you jot down valuable suggestions for future use. Do not depend on your memory for



\*Minister, Spencer Memorial Methodist Episcopal Church, Rock Island, Illinois.



it may fail you at the crucial time.

8. If you are interested in an Administrative Group on the vacation church school for one or several afternoons this week kindly inform the registrar as early as possible.

9. Be sure to investigate the religious education materials on display. This should be done either before or after school sessions. The display will not be open during class sessions.

10. If you have constructive suggestions for the improvement of the Laboratory Vacation Church School please submit them in writing to the Director.

The Rev. J. Warren Leonard is chairman of Vacation and Week-Day Church Schools, and the Rev. P. Henry Lotz is director of the Demonstration School. If you desire further information please consult one of these officers.

The play or recreation periods were scheduled as follows:

Kindergarten: 10:00 to 10:15, on the church lawn.

Primary: 9:45 to 10:00, on the church lawn.

Junior: 10:00 to 10:30, in the church gymnasium.

Intermediate: 9:30 to 10:00, in the church gymnasium.

Juniors and Intermediates used the gymnasium because of a lack of adequate outdoor play space. Fortunately an excellent and well-located gymnasium was available.

#### Publicity Featured

Publicity was given to the demonstration school at a Vacation School Institute held in Moline about a month before: through the newspapers of Rock Island, Moline, East Moline, Illinois and Davenport, Iowa; by announcements at ministerial alliances; and by personal letter from the county president to all near-by pastors and Sunday school superintendents.

An excellent display of books, leaflets, pictures, and other materials was located in the foyer of the Church, and was in charge of Mr. E. O. Vaile, Jr., a local book seller and the county president of the County Association. While not many books were purchased, many were examined and some were used.

The total enrollment of observers reached the 75 mark. Not every one attended all the five sessions but a good number attended regularly. (We failed to keep an accurate record of the attendance of the observers.) The 75 registered individuals represented 22 different churches. All these churches except one, were in Rock Island County, the exception being a church in Galesburg, forty miles from Rock Island. Three churches had 8 representatives each; one church 7 observers; 2 churches 6 observers; 2 churches 4 observers; 3 churches 3 observers; 4 churches 2 observers each; and 7 churches one observer each.

A registration fee of 25 cents per person was charged irrespective of the number of days attended. This small fee practically covered all the expenses of the demonstration school. The services of the teachers and helpers were given without cost, hence the materials constituted the major share of the expense. One interesting item of expense consisted of a half pint of milk daily for each Kindergarten child.

On Friday, the last day of the school session, the last half hour was given over to a conference of the entire group of observers present instead of to departmental conferences as before. The purpose of this meeting was to get the entire group together in order that they might feel that they were not only a part of one department but of the entire school. It was also our purpose to secure constructive criticism and an evaluation of the points of strength and weakness of the school. Several excellent suggestions were made such as: The display of books and other materials should be provided and arranged with a view of making available materials and help dealing specifically with the courses offered in the school. Other questions concerned the schedule, attendance of pupils and observers, length of the school, the value of attending one day only, new features to be included next year, value of the demonstration school for Sunday Church school workers, the small number of pastors in attendance, and the possible use of demonstration work in other phases of the religious education program.

#### Supervision

The writer, due to the splendid help of two assistants, spent practically all of his time visiting each of the four departments, spending the entire morning, including the departmental conferences with observers, in several of the groups, in order that he might see the entire program for the day. Out of a wide observation of Sunday, week-day, and vacation church schools, he would frankly say that the experiences of the pupils were as vital and creative as any he has ever witnessed and far superior to most of the work being done in religious education. Space and time will not permit telling the story in detail of a tour through the church sanctuary with a minister as the sympathetic interpreter of the religious symbolisms of the church; a Junior worship service in the church sanctuary on the last day; a walk to a near-by home to secure plants for vases made by the children; and a demonstration and visitor's hour in the class studying Mexico.

It is our conviction that the demonstration or laboratory school is the finest type of leadership training in religious education. Proper materials and meth-

ods are not only used and demonstrated but each day an hour is set aside for departmental conferences for the purpose of evaluating the procedures of the morning and pointing out many things that might not have been noted or made entirely clear. We believe that no church school could send a delegation of half a dozen people to a week's demonstration school without considerably elevating the ideals and standards of religious education in that church.

This report is being written three days after the close of the demonstration vacation church school and on the afternoon of the first day of our local vacation church school. The writer had each one of the four department heads of his local vacation school enrolled. In three of the departments they are using the same courses as were used in the demonstration school. Not only has the experience of the demonstration school been a vital one to them personally, but already they are putting many of the better methods into practice in our own school. The demonstration plan merits an ever increasing use in the field of religious education in the future.

#### WHEREVER LOVE IS, THERE IS GOD

I remember many years ago hearing William J. Bryan, who was a delightful raconteur, tell of a farmer boy who sat night after night with the loved one, before an open fire, speechless with passion. Finally one evening the torrent had to break through, and laying his hand on the girl's hand conveniently near, he said, "Mary, I've been lovin' you a long time. I can't talk much, but will you be my wife?" And Mary replied, "Yes, John, I've been lovin' you too, I'll be happy to be your wife." Some how John got out of the house, assisted doubtless by angel wings, and then an onlooker reported that the farmer boy, after a long time looking up at the stars, was heard to say, "O Lord, I ain't got nothin' 'gin nobody now!" Wherever love is, there is God, for God is love.

Allyn K. Foster in *"We Can Still Believe In God"*; The Judson Press.

#### CROWDING THE SOUL OUT

Here is a house. It has rooms for many uses—guest rooms and parlors for entertaining friends; a library; a music room; a quiet little room with windows opening to heaven, where one may pray. There is also a storeroom.

But the dweller in the house becomes supremely interested in things. He buys valuable and interesting objects, until his storeroom overflows. Then he piles his purchases all over the house. Friends no longer come; there is no place to see them. Library and music room is choked with packages.

Valuable things—all of them. But the house has lost its soul, its self. It has become a mere storehouse.

There are lives like that. God keep me from such a fate!

William P. Merrill in *The Way*; The Macmillan Company.

# This Rural Church Has Good Music

By Harry J. Smith\*

AS I entered the little Methodist Protestant Church at Mallet Creek, Ohio, I noticed that the pulpit was pushed over in one corner. From the other corner and well past the center of the rostrum marched four rows of chairs, forty in all. With my friend and colleague I found a seat in the pulpit corner, for I was to preach.

It was one of those August mornings that conspire to wilt the preacher and make his word of no effect. The heat was withering. The air was a burning haze, and great thunderheads were banking up in the South. Traffic roared by outside, flies buzzed in and out the open windows, fans waved ceaselessly, children squirmed on the seats.

Behind me, in the corridor and the choir room, sounded young voices, greeting each other, talking and laughing. Presently there was a complete silence, moments long. Then voices chanting a processional hymn grew louder and the choir came slowly two by two, twenty of them—thirty—no, thirty-eight, all young, all singing with sureness of tone and control. I blinked—mentally. Could this be a tiny country church in a cross-roads hamlet? Yes, the heat, the traffic, the flies, the fans, the wriggling children, all were still there. But this choir was real, too! Here, at last, was the answer to a pastor's prayer—a choir, a big choir, that could and would and did sing.

And how they did sing. The opening hymn was a triumph. The anthem was a joy. Your professional musician might have found things to pick at; I knew only delight. To my untutored ear the fresh, young voices, the shading, the exactness of their timing—as if they were one voice—the manifest joy they got out of it, the fine way in which the director handled them, all these made this church service unique in my experience. What matter if here and there a voice was too loud for a moment. They sang with joy and precision and understanding, and the music gave one a lift of the heart.

And around and between every act of worship, song, prayer, offering, Scripture, the organist wove an arabesque of quiet harmony, while here and there the choir chanted a soft response or stood and sang a magnificent "Gloria." He would have been a clod indeed who would not have preached with spirit and abandon in such a setting.

After the service I made haste to corner the director of the choir for I knew that there was a story here. Choirs like this do not just happen. If that wretchedly overworked cant phrase of modern

people think it that there are now seven supervisors of music employed in the county, and music is becoming an integral part of the life of the youth here. So it is that many of the young people



The Mallet Creek Choir

church machinery ever could be used, here was the place. The director was the "key man." His name is John Beck. He is a teacher of music in the public schools of Euclid, Ohio. I learned that Mr. Beck had been born and raised in Mallet Creek and had started in the ministry of music in this very church. Now he had come back to give freely of his rich talent. Thirty-three years has Mr. Beck been a choir leader. I gasped a bit at this, for his is the verve and enthusiasm of a youth. How did he come to be here? Like many whose thoughts finally turn back to the scenes of their youth, Mr. Beck, a few years back, began spending his summers in Mallet Creek. Finding that the choir needed a leader, he took the post and is now well into his fourth year as director.

These things I wanted to learn from Mr. Beck: Where did all this splendid material come from? How did he select, train and handle these young people to get such music out of them? What were his ideas on church music? And here are his answers.

## The Answer

The material, he avers, was right here, but unworked. The foundation was laid by the musical training given the pupils in the public schools. Medina County ranks very high among the counties of Ohio in its public school music. So solid has been the work of training the youth of the county and so important do the

of Mallet Creek read music and loved it even before Mr. Beck took the choir. And there is no dearth of real talent in this choir. Among these forty young people are no less than five competent pianists, three of them exceptional. There are three supervisors of school music in the county who often come and sing with the choir just for the practice and for the joy of it.

Mr. Beck needed very little urging to set forth his philosophy as a choir leader.

"Church music is for worship not for show," he declared. "Build a choir whose song is worship and you build strongly. There is no other basis. Those who do not like it will drop out. To the others the choir is a means of grace—often without their realizing it."

"But how do you pick them?" I asked. "These young people must have been rigidly selected."

"Not at all," he answered, smiling. "Any youth in the community may join. If he finds he is completely unsuited he drops out. There is no try-out. There are no restrictions—none except one. If you come to rehearsal you must come to church, and come to sing as an act of worship. The entire choir takes communion together, even the two members who are Roman Catholic."

Again Mr. Beck emphasized his conviction that singing is worship. "I often stop in the middle of a rehearsal, when things are not going well, and we have prayer. We always pray before every service, too."

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"So that accounts for those moments of deep silence just before they entered this morning," I thought.

"I notice that these are all young people" I said. "Where is the soprano who has sung for forty-five years?" I spoke half facetiously, thinking of the many faithful who had hung on long after time had taken the music from their voices. He had his answer ready.

"You can't mix old and young in a choir. Ages in this choir run from thirteen to about thirty. Those who are a bit older in years are definitely young in spirit and outlook. Now the young people will help a beginner, will encourage him, will give him careful individual coaching. Older people will not do this. There seems to be a jealousy between youth and maturity that may wreck a choir. This choir is for youth."

#### They Sing Good Music

"What class of music do they sing? Why, they sing good music, and often difficult music. Most of their pieces are anthems, but many of them are semi-sacred. 'Finlandia,' 'Morning,' 'Homing,' 'The Rosary,' excerpts from 'The Messiah,' these are some of their favorites. Spirituals they sing beautifully. The choir gives a monthly musical service of anthems, hymns and these semi-sacred pieces that is worth going a goodly drive to hear. The choir is 'pointed' for the Easter music, and this is the high spot of the year."

The choir is becoming known beyond its home. Concerts in Medina, Lakewood and Wadsworth, nearby communities, were just beginnings. The choir has appeared at the State Grange Officers' Conference, and at Baldwin-Wallace College, where Mr. Beck's son, Lawrence, is preparing for a career in school music. The choir was featured at one of the vesper services held at the Great Lakes Exposition in Cleveland, and on the "Stained Glass Window Hour" through station WHK in the same city.

Can any country community have a choir like this? Perhaps; but the Mallet Creek church is particularly fortunate. Here is a prosperous country community, giving its solid citizens to the church. Here is a fine group of young people, living in the open country but rustic in no sense of the word. The preacher, too, has been a steady and strengthening force. For twelve years, and until September of this year, Professor Hilbert T. Ficken, of Berea, has been the pastor. Dr. Ficken is head of the Department of Modern Languages at Baldwin-Wallace College, and has found time and strength and inner spiritual resources not only to teach and guide his students but to serve very acceptably as pastor of this fine country church. He has brought to the congregation a wisdom and strength of character and a quality of leadership that has not only

## Limited Service

### A Sermon For Girls and Boys

By Arthur L. Rice\*

THE freight train was moving ever so slowly, and I sat in my automobile, waiting for it to clear the crossing, so that I could pass. There was nothing to do but wait, and I was idly watching the slow procession of cars, when something different caught my eye. Painted on the side of a fine, large box-car were a lot of words which the slow movement of the train permitted me to read.

I found that they were a rather long list of merchandise which should never be carried in that car. It mentioned cement, lime, coal, and other dirty or dusty materials. Tar, and creosote, and certain other smelly or oily things were also forbidden. That seemed odd to me. Why should they be so fussy over the kind of freight that box-car might carry?

Down at the bottom I found the reason. There I read that this car was to be kept clean—always—for loads of flour and wheat. Then I understood. Of course, we would not want our bread to smell of tar, or to have cement dust mixed with it. The idea was very good indeed.

The train passed, and I drove on, but I kept thinking about that idea of "Limited Service."

I thought of these wonderful minds God has given us; capable of hard thinking, of unselfish planning, and helping to solve the many problems of our world. That is why our parents and teachers are unwilling that young folks should fill their minds with trashy reading, and low ideals, and impure dreams. All

thoughts that soil, and degrade, have no place in our minds. They are reserved for a nobler service.

And these lips of ours sometimes speak words that bitterly hurt another. They utter profane and idle words, scoff at things good and noble. What a pity to use them thus, when they should be reserved for loving, helpful, aspiring words. Here again an unworthy cargo defiles and makes unfit for that high and beautiful use for which God meant our lips.

You can say the same thing about our hands, or our feet, or even our whole bodies. The apostle Paul said, "Your body is a temple of the Holy Spirit," which is the very highest sort of limited service. Our hands, then, should never be used to injure others, to express hatred, or to do any evil. No. They are reserved for kindness, and helpfulness, and for the service of good, and of God. Our feet have no right to take us into places of evil, or temptation. Their service is to help the good in us, and in others. Any use of our bodies which takes us toward evil, and away from God, is wrong. Our bodies are in limited service. They are temples of God.

I hope no careless train man permits that car to be loaded with dirty, smelly cargo, so that it can never again be fit for wheat and flour. And may we all, with God's help, keep our hearts, and minds, and bodies pure for the great and holy task of service to God, and to our fellow men.

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been in itself a real contribution to the Kingdom of God but that has kept a steady foundation for Mr. Beck's work with the young people.

Then few communities have such a choir leader as Mr. Beck. He loves music; he loves men, too. Dr. Ficken paid high tribute to Mr. Beck's genuine Christianity. "He is interested in helping youth" said the pastor. "He has a way with young people. He holds their interest and their respect. He teaches them music; but even more, he trains them in Christian living."

So the recipe for such a choir as that at Mallet Creek seems to be this: take a community of fine young people in a county blessed with good musical training in the public schools; supply a pastor like Dr. Ficken and a church like the Methodist Protestant church to furnish

a stable religious background; then, finally, find a John Beck and let him lead the choir. May we have more of all these ingredients that we may have more such music as I have heard from this choir!

According to the magazine, *American Business*, America spent, last year, on gambling, \$6,600,000,000. This represents an idiotic tendency. Arthur Brisbane was right when he said, "You cannot be a fool and prosper at the same time."

The following facts regarding life insurance are of general interest: In 1935, total payments of \$2,600,000,000 were made, \$1,700,000,000 of which went to living policy holders. More than 100 billion dollars of life insurance now is in force. Last year, 63,000,000 persons paid \$3,521,000,000 in premiums, more than 7 per cent of the national income.



# The Child's Appreciation of Worship

By Jean Louise Smith\*

*Does your church lead the child to an appreciation of worship? The author of this helpful article tells the results of an effort made in the church she serves.*

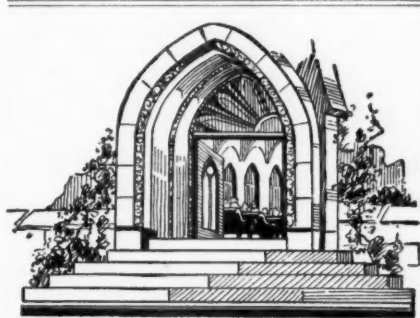
**M**OST of us remember these occasions when the children were herded onto the platform where they stood in timidity and recited some "gem" which neither could be heard nor understood! The days of this type of program and of talking down to the children, have passed with the new methods of education. It is perfectly respectable to be six years old!

The natural growth of religion in the child is first fostered in the home. The church school is something to which the little child looks forward in the Christian home, and joyful is the day when he is old enough to go to the nursery department. It is important for the child in that department to feel at home in the church, and to associate worship and reverence as an expression to God. Perhaps we will have to keep reminding ourselves that this attitude is one which is an atmosphere felt by the child, long before he fully realizes just what this worship is.

## The Children Go to Church

The candles on the altar glowed softly and the sun shone radiantly through the stained glass windows the Sunday morning the teachers in the nursery department of the church school went with the children into the church. This was not a new experience for these children, for they had been in the sanctuary several times during the year. Each time they had talked together about their visit. But this Sunday, they tiptoed up to the chancel and climbed up on the seats in the choir stalls. The organist played softly as they listened. Then he played one of their songs and they sang. The teacher said, "Shall we say thank you to God for this beautiful place?" Every head was bowed and the children said, "Thank you, God, for this beautiful church."

A new venture with this age came when the four-year olds were ready to go to the beginners' room. The teacher had often read a simple verse out of the Bible which had fitted into the occasion. One child expressed the wish that he might have a Bible! The idea was so new to us that we found ourselves arguing against it in the educational committee meeting. How could it be right



to give a Bible to a child just four years old? He would not understand what it was and possibly might attach a superstitious attitude to it. We remembered the necessity of building religious attitudes in a natural way when the child was young. We wondered if the giving of a Bible to a four-year old could have the proper religious significance. The plan was worked out by one of the teachers whose life long interest in children and service in the church was the dominating center of her life. She bought little Bibles, such as a child would delight to hold. She went with the child into the church and after she had given him the Bible they knelt and together prayed, "God bless us." Perhaps something more definitely related to the Bible and to the church should have been the prayer. Thoughts simple enough for a four-year old about the Bible, the Church, and God are not easy to express. The social and religious act of going into the church with one's teacher and reverently receiving a Bible was more important than the actual words of the prayer.

The writer visited the home of one of these four-year olds the other day. He showed his treasured dump truck, picture books and other toys. He included his Bible in a natural way, saying, "Here's my Bible, I got it in the church," and he gently placed it beside his other books.

The activities and religious interests of the beginner take more definite form. Informal conversation about the visits to the church yield results that give us a rather definite idea as to how successful we are in enriching the child's religious life. One group wanted to "play church," and showed by their procedure that they

had a clear idea of the arrangement of the church; who the minister was, and what the attitude of the people was when they went to church. This play was more an act of worship and was certainly pupil-initiated. This happy and reverent attitude was manifest many times as the group went into the church to see the windows, to sing their songs or to hear a story. On Easter the children sang:

"Very softly I will walk,  
Very gently I will talk,  
When to church I go.

"Though I cannot see Him there;  
God is with me everywhere;  
He is here, I know."

## Primary and Junior Children

The primary and junior children are old enough to have definite instruction as to the meaning of church worship. They can take an active part in the worship at certain levels, provided opportunity is given. Various denominational curricula makes this provision. The idea of the junior congregation or junior church is an effort to meet this need. Such a service must not be imitation, with the attitude that we'll "play church." These children are too advanced for this. This period can be used for worship and for instruction. A children's chapel is the ideal place for such a service. As the junior age is reached, the child should have some opportunity for planning and helping conduct the services. Thus the child gains some notion as to the materials and planning of a service. He learns a great deal more by participation than by just being told.

The primary and junior child can make a study of the simple and less theological symbols which they are likely to see frequently. A child knows what the flag is, at least, he should know! Why then do we not acquaint him with the symbols of the church? As children learn the elements of worship and come to understand something of their meaning, worship will be enriched. We may not be able to give all the truth and meaning of a symbol, the value of music, the liturgy, and the architecture to a child. We cannot expect to crowd his mind with adult explanations. But we can give him the part of that whole truth which his age and experience can take and build upon in the future years. After all, religion is a process of growth in the development of the growing child. We must be sure, however, that the simple concepts which we guide children to

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realize, are true, so that they will not be compelled to discard the concept after their experience is enlarged. Nothing is more disastrous than giving explanations or allowing the child to develop concepts of religion which must be thrown out as he discovers contradictory ideas. Everyone working with children in the field of religion should read "Youth and the Bible" by Muriel Streibert.

The problem of a suitable place for children's worship has been solved by some of the newer and larger churches which have a children's chapel. This provides a quiet, dignified and beautiful place where the children may worship both for special services and for individual worship as they drop in from the street. The Episcopal Church often provides a children's corner with a small altar and perhaps a table on which are placed devotional books for reading. A children's chapel or a corner for worship should be open all day and the children should be encouraged to make frequent use of it. Equipment in such a place should be of genuine beauty and of the type which will be appreciated by the child.

The matter of suitable worship literature for children has been a neglected field. One church has compiled a little booklet of children's devotions for Holy Week. A similar booklet to be used during the summer vacation was planned. Children's prayers, suitable scripture, poetry and stories comprised the material. Color illustrations were used.

#### Special Worship Services

The development of special services for children to be held in the church sanctuary three or four times during the year is one field in which more churches need to experiment. Certainly such a service should be held on Children's Day. The Easter season provides another opportunity and with a children's service possibly in the fall, the year's program would be balanced. These services should be for the child and as far as possible, planned and participated in by children. A committee composed of the superintendents of the departments up to the Intermediate, together with the pastor and director of music would form the initial group. As they progress with plans, the committee may be enlarged to include representatives of the primary and junior children. The committee should build the service with the interests and needs of the child in mind. All materials should be chosen from scripture, song and story with which the children are actually familiar.

The selection of material will start with a gathering together of all possible material which is on the chosen theme, from each of the children's departments. The process of selection of the most appropriate of this material and the con-

## The Call To A United Spiritual Advance

By Jesse M. Bader\*

A QUESTION often heard during and following the National Preaching Mission was—What next? This was a timely question. Spiritual forces had been released during the three months' Preaching Mission that needed to be conserved and continued. Thousands had been stirred to a new concern about their Christian obligations, both personal and social, and became eager to do something better and finer in this hour of critical spiritual and economic need.

The Inter-council Staff Committee of seven interdenominational organizations met in New York in December and this question—What next?—was their question. They said, "What can these staffs do to conserve the values of the National Preaching Mission?" This Inter-council Staff Committee represented the following national and interdenominational organizations:

Federal Council of the Churches of Christ in America.

International Council of Christian Education.

Home Missions Council.

Council of Women for Home Missions.

National Council of Federated Church Women.

Foreign Missions Conference.

Missionary Education Movement.

Facing this question of the conservation and continuation of the National Preaching Mission during two days of earnest and eager consideration, the group decided that whatever was to be done should be done unitedly. The possibilities of the task grew as the discussions continued, and a remarkable program came into being. This program which these seven national organizations are to foster, develop and promote together, is called, the "United Christian Advance." It is the first time these organizations have worked out a program to which they are to give themselves unitedly.

In its approach to a given city or area, the United Christian Advance has three phases or steps to be followed in sequence. These three parts are not to be considered as three separate enterprises but rather as three steps within a total program. Also, that the first steps will definitely prepare for, and lead into the later ones. The three phases of the "United Christian Advance" are:

1. *The National Preaching Mission.* This is the first step in the United Christian Advance. It is the spearhead to the advance, for the Preaching Mis-

sion has demonstrated its power to enlist ministers, mobilize lay forces and secure widespread attention. The Preaching Mission was held in 28 cities and areas last autumn. Twenty-two new cities are to be visited this year, making a total of fifty cities and areas visited in two years. Following the Four Day Mission in each center, a series of Two and One Day Missions was held in each area. The next and climax part of the entire Preaching Mission plan was the holding of an Eight Day Mission in each local congregation.

2. *Schools in Christian Living.* After the National Preaching Mission has been held and the One, Two, and Eight Day Missions shall have been concluded, the next step is the holding of a School in Christian Living. Those cities and areas to which the Preaching Mission has already come will want to plan for their Schools this coming autumn. A week during November is suggested. Six themes are proposed for study:

Enrichment of the Personal Religious Life; The Church; The Christian Family; Facing Community issues calling for Christian action; The Mission of Christianity at home and abroad; Issues confronting American Christians.

Kansas City is holding the first School, April 26-28. It will be a laboratory out from which some plans will be tried and tested before recommending them to other areas.

Each city will need to organize itself just as effectively for the School in Christian Living as it did for the National Preaching Mission. Each one will, so far as possible, be responsible for securing its own staff of teachers. These Schools are intended to be for all the members of all the churches. The young people, as well as the adults, are to be included. The School is to be for a popular study rather than for credits. It is to be both Interracial and Interdenominational. Character building agencies within the community should be included in the School program and plans.

3. *Building Together a Christian Community.* This is the third phase of the total program. The Schools in Christian Living lead into this part of the program. This is the Christian Action part of the United Christian Advance. It has to do with projects, in which interested groups are to be enlisted in solving community problems. The nature of these projects will, of course, depend upon local conditions and needs.

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structing of the service, will be done by the committee. This is the time to use the children's choirs and to provide opportunity for child leaders to do everything in the service except the telling of the story. A dignified and yet thoroughly understandable liturgy needs to be developed for children's services.

The church service for children is not the place for the putting on of a program of recitations and demonstrations by the children. We need to lift the level to the type of service that will induce a religious experience and give the children a sense of the presence of God as they worship in their church.



# Liberating Your Library

## How To Get the Most From Your Library

By John Samuel Land\*

THERE is the story of a man who became newly rich. He filled his spacious library with many handsome books. There was a suspiciously large number of tell-tale sets. This proud owner was showing a visitor his books. "These," he said, pointing to his well stacked shelves, "are my friends." His companion took down a volume which was new and unused. Looking at the uncut pages, he said, "You do not seem to know your friends very well." Prisoners, his "friends" really were—just another part of his unpossessed possessions.

Books are mute friends. Their thoughts are imprisoned, their pages are dark, except as we set them free. We must know them and be able to summon them at all times if we are to get the fullest assistance from them. The "curse of Meroz" is often reversed. It is not on our books but on us because we call them "not to the help of the Lord against the mighty."

Few of us have at our finger tips all our libraries offer. How many times have we turned fruitless pages looking for a choice chapter we dimly remember, or wasted time looking for a valuable illustration of the subject under consideration. How often we have been reminded of valuable material weeks after the sermon was preached. "Why did I not remember this?" we say to ourselves. We are all aware of the sense of depression and aggravation which results. A thing we cannot find takes on an exaggerated importance.

This article describes the method I have developed to put my books at my command together with some suggestion of the cost involved and the dividends derived.

Beginning in the Seminary and continuing faithfully during the twenty years of my ministry I have catalogued my books and periodicals. I claim no special merit for my system and gladly recognize there are others as good or better. The joy and help this method has been to me I cannot fully describe.

### Four Way Classification

My books are listed in four ways. They are catalogued and arranged on the shelves according to the Dewey Decimal classification.\*\* This places all books on

GOOD  
BOOKS  
MAKE  
GOOD  
FRIENDS

a given subject together. This is in itself a tremendous help. The Dewey cards by titles and authors are put in a separate tray. Books are marked with numbers as done by a public library. This tells at a glance where they belong on the shelves. The Dewey classification is by subjects.

The next classification is by texts. The third is by topics. Let us treat these together. By this system all texts and topics are listed in detail for each book catalogued. To simplify cataloguing and to eliminate writing the name and the author of the book for each notation made, a number is given to every book catalogued. This fourth classification is numerical. The number is written on the inside cloth cover on the front.

A book is catalogued as follows: Every Bible text or helpful reference is listed on a card (all cards used are 3x5). On the left of the card the topic or text is written, in the middle is placed the number representing the book and on the right of the card is written the page where the text is found. The same plan is used in listing the topics in the book. In one tray are placed the numerical cards giving the title and the author of the book represented by a number. These are filed in numerical order. The textual cards are filed in a separate tray in the order of the Books of the Bible with guide cards for each book of the Bible. The topical cards go in a separate tray and are filed alphabetically with guide cards for each letter of the alphabet and for blocks of cards on important subjects if desired.

In addition to this means of "liberating" books one will make many additional notes as the books are read. These find a place in the permanent files. Before starting to read a book it ought to be given its number to facilitate note taking. Rare illustrations, shafts of light on difficult texts, solving words on knotty problems are encountered and "captured." It is a good practice to jot down texts, illustrations, and topics on the blank pages in the back. When the book has been read these additional riches are deposited in your bank of knowledge. This same general system is used in cataloguing good material in periodicals. A publication is given a number and the material is listed as in the case of a book with the addition of the date of the publication.

The cost in time and effort is freely admitted. A minister's time is a sacred trust. He must use it as a gift from God and for the benefit of His people. It is as truthful as it is humiliating to say that many ministers are notorious in wasting time. The sons of Martha are numerous in the ministry. They are cumbered with serving, much of which the Master would not approve because the one thing needful is being neglected. A minister's primary business is to preach. Of course he has other vital things to do. There are many legitimate calls for his time and services which he ought gladly to heed. When all these things are acknowledged it remains true that he is (or ought to be) a specialist in religion. People look to him for authentic spiritual inspiration and guidance. To measure up to the expectation of God and to meet the needs of his people, a man must give himself without reservation to reading, study and meditation. To give fresh, and helpful messages week by week involves a careful use of one's time and a disciplined control of one's energies.

I emphasize this point. A minister ought not to be a general "flunky" for every club, nor to be "on hand" for all occasions. As a member of the community he ought to take a reasonable part in its organized activities but he ought resolutely to decline to become involved in a multitude of trivialities. There are numerous things which only he as a minister can do—preaching, pastoral calling, conducting funerals, etc.—which must always have the right-of-way in his schedule. He should be very slow to do a number of perfectly good things

\*Minister, St. Charles Avenue Presbyterian Church, New Orleans, Louisiana.

\*\*Information about the system and helps in using it may be obtained from the Library Bureau, now a division of Remington Rand, Buffalo, N. Y., or the Library of Congress at Washington.



which any other perfectly good member of the community can do equally well. If we are severe with ourselves in this regard we can gain precious hours for study and work among our books. We ought to budget our time and allow nothing less than emergencies to rob us of the hours consecrated to study.

The cost in money is also admitted. A minister ought to budget his income and religiously set aside a reasonable sum for books just as he does for the Cause of Christ and the Work of His Kingdom. By having a "separated portion" for books, a man no longer asks, "can I afford a book?" but, "which book shall I buy?" Why not try out the plan for a year of spending as much for books and religious journals as for gasoline? If Dr. Johnson could say, "Sell your bed to buy a book," surely we can curtail expenses somewhere to enlarge our libraries. We cannot liberate a library we do not have.

#### Books As Tools

Books are a minister's tools. In a way they are to him what instruments are to a physician. He cannot "operate" successfully without them. He ought to keep abreast of the best thought in the religious world. Good books carefully bought and faithfully read will give a sense of freedom and inspiration most of us need. Good books like great music speak to us and speak for us. Mind whets mind. Heart warms heart. Will inspires will. No one can think his best without stimulation. Books give us the raw material for sermons. Master minds, meeting our minds, help to crystallize our thoughts, deepen our insights and awaken our emotions. Not to buy good books is almost as bad as not reading and using those we have.

The gains of accumulating and releasing the wealth of one's library are very rewarding. We thought a moment ago of the use of time. A system of cataloguing books saves time in the long run. The time spent in sharpening an ax is justified at the end of the day by the added trees to one's credit. The ease and enjoyment of finding what one wants when one wants it is glorious. Knowledge is of two kinds: to know what we want and to know where we can find what we want.

Sermonizing becomes a growing joy. When one selects a text or a subject he turns to his files and finds a surprising wealth of material. As he reads and catalogues, sermon suggestions multiply. Lines of thought go in all directions. Sermon notes become more numerous. He is confronted by an *embarras de richesses*, as the French would say. It is a delightful embarrassment, indeed! Instead of wondering what to preach one begins to puzzle over which sermon to preach. Gripping texts and subjects will receive a constant flow of new mate-

## The Children Like These Puzzles

BIBLE PUZZLE-PICTURE NO. 3.  
Secret password given Feb. 28.



Pick a name for the above picture from the following list:

Joshua	Luke	Galilee
Abijah	Isaiah	AI
Ezekiel	John	David

THE NAME FOR PICTURE NO. 3. IS:

MY NAME IS \_\_\_\_\_

Earl Seymour Fox, minister of Elmwood Presbyterian Church, East Orange, New Jersey, has taken a cue from current puzzles and finds his people very much interested in the series which he is creating and promoting through his church. Through the *Elmwood Log*, his mimeographed church publication, he made the following announcement.

**BIBLE PUZZLE-PICTURE CONTEST**  
\$5.00      \$5.00      \$5.00      \$5.00

#### BOYS AND GIRLS—

how would you like to have \$5.00 for your very own? Well you can if you

use your wits a bit in the Bible Puzzle-Picture Contest which begins today in the "Log". First prize will be \$5.00 in cash. Other prizes will be announced as the contest goes along. You will find the first entry blank on page 4. Cut it out, and follow the rules below on this page. If anything is not plain ask Mr. Fox about it. It's going to be lots of fun! There is nothing to buy. It costs nothing to enter. **READ THE RULES VERY CAREFULLY, THEN ACT TODAY!**

#### —THE RULES—

1. Any boy or girl of Elmwood S.S. or Church 18 years of age or under is eligible to enter.
  2. The Puzzle-Pictures will appear each week in the "Log" for a total of 16 weeks.
  3. Cut out the picture each week, and study it carefully. Then write in the proper space the title which it represents from those listed below.
  4. Bring the picture to church the following Sunday. During the service Mr. Fox will give you the secret password for the day which you will write in the proper space.
  5. Then place your entry on the offering plate when it is passed.
  6. Entries must be made regularly. If you miss one week, you CANNOT bring two the next.
  7. Those entering must promise not to seek help from any adult.
- Forty young people from the church entered the first week of the contest. It is a 100 per cent personally created contest. Mr. Fox makes his own drawings, cuts his own stencils, and operates the mimeograph. He advises us that he is not much of an artist. Our judgment is, and we will let the readers judge from the illustration, that he did a pretty good bit of work.

rial as if drawn by a magnet. Sermons will beg to get preached. There will be no more rushing at the end of the week to a Minister's manual, which results in a sermon perilously near plagiarism.

Here is another benefit of this system. A man should acquire a number of "weighty" books. To read each and all is exacting. To do so is heroic and commendable but often great portions of the books are soon forgotten. One ought always to be engaged on a solid book. At the same time much reading of heavy books is wearisome and leaves insufficient time for work on subjects under treatment. If these volumes are carefully catalogued relevant sections will be eagerly read from time to time as they bear directly on the work in hand. Thus they acquire a new value and urgency.

One is also helped and inspired to project sermons ahead. With subjects and texts chosen it is surprising how interpretations, illustrations and applications accumulate. With bulging notebooks and growing files one can comfortably choose his themes for weeks in

advance out of the "live" material on hand and find a steady flow of new material coming from every quarter as the preparation proceeds. Thus sermons grow. Good preaching has many deep and diverse roots. The fruit "is pleasant to the sight and good for food."

Some ministers live as paupers in the presence of plenty. Some go to the pulpit "bound in the spirit." "My brethren these things ought not so to be." He who knows and knows that he knows has the old fashioned (and pre-depression!) feeling of "money in the bank." Living "from hand to mouth" is over once and for all. Instead of being "hot" (and dry!) for a sermon and his people getting only a "dusty answer," one will sermonize with calm and his people will thrill at the release of the "imprisoned splendor" of God's truth. Under the blessing of God "freedom of utterance" in the pulpit is closely related to fulness of preparation in the study. He who liberates his library helps to liberate himself.

## The Silent Partner

By Elisabeth Logan Davis\*

*They told her that the minister's wife was to be a silent partner but this woman found a great field of service in inter-church activities.*

THE traditional wife of a minister is one who is expected to be present at all meetings, smilingly acquiescent to all suggestions, not too aggressive, and not too positive in her opinions.

When we came to our parish fifteen years ago, I was the exact opposite of this tradition. I had been head of a Settlement House where I was accustomed to express myself freely and to have others follow my leadership without question. I soon discovered that parishioners, as a rule, feel that ministers' wives as well as presidents' wives, should be seen and not heard—like the good little children of long ago.

My enthusiasm and honest effort to make some changes which I felt were imperative to the growth of the woman's work of the church, met with so little favor that I resigned myself to the role of the silent partner. I reasoned with myself that, perhaps, the former pastor was right when in giving the charge to the people at my husband's installation, he said that nothing should be expected of me but to be the lady of the manse and look after the needs of my family. At any rate, I discovered that the congregation was taking him at his word. The care of my home and family did occupy me for a while.

As my family grew to need me less, I began to look around to see where I could be of use. What could I do that would give me an outlet and still keep me in my place as a minister's wife,—the kind his parishioners wanted me to be.

Church women, I had learned, had no desire to be disturbed in their time honored organizations. However, I observed that none of the young mothers came out to the women's meetings. There is a reason for this, I argued. The mothers should have something to fit their particular needs. The outcome was the Community Mother's Club which is composed of young women from all the churches, including Catholics and Christian Scientists. They meet in our parish house for the study of child psychology and for mutual help.

Now that the mothers of the different faiths were meeting together to discuss their common task, I could not keep from wondering why Protestant church women did not combine, at least occasionally, for meetings and projects which can be done together so much more effectively.

One speaker told me that he had been in our small city three times in less than three months to deliver the same address on the lepers. We should have combined our little groups and heard him at one time. At least, to make a beginning, I invited the leading women from the churches to a tea at my home. We formed an organization which has functioned for thirteen years, promoting the union Day of Prayer and other group meetings. Each year we are finding more things that we can do together.

As my children arrived at the pre-school age, I felt the lack of a kindergarten. Together with a group of mothers, we started, in our parish house, a Co-operative Kindergarten.

In the vicinity of the church, I discovered a large group of children of foreign parentage. These children had little or no church connection. They badly needed our help. With the aid of some of the young girls of the church, we started a sewing class. In connection with this, we had an opportunity to teach the Bible. Eventually this led to a week-day church school.

When the depression came upon us, I was swept into the recreation department of the Emergency Relief. It was at this time I found a serious social problem. There were many unemployed Negroes with nothing whatever to occupy them. They spent their time loafing on street corners. They had no other place to go. Our town was not backward any more than any other town. We had a Y. M. C. A. and a Y. W. C. A. The churches had their gymnasiums. These were all for white boys. The Negro was the "forgotten man." Denis A. M. McCarthy might have been describing the plight of our Negro lads when he wrote:

"Plenty of room for dives and dens  
(Glitter and glare and sin)  
Plenty of room for prison pens  
(Gather the criminals in)  
Plenty of room for jails and courts  
(Willing enough to pay)  
But never a place for lads to race,  
No, never a place to play."

The thing that attracted our attention to the condition under which many of our Negro families were living was the pitiable case of a young Negro boy. Rather than go home to the unhappiness of an overcrowded hovel, he walked the streets one bitter cold night. His feet were so badly frozen that he lost them. This incident disclosed other fac-

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\*Mrs. Davis is the wife of the minister of the First Presbyterian Church, Rahway, New Jersey.



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## Mother's Day, May 9

LET our printed supplies—bulletins, post card announcements, souvenirs—aid you in presenting your special services!

A complete sample packet of Mother's Day supplies will be sent free upon request.

**BULLETINS**—Printed to your order or an attractive cover varied for each Sunday. Ask for information and samples.

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Write us about your next printing order.  
We may be able to save you money.

tors which spurred us on to find a place for these colored lads to play.

After much effort in overcoming opposition caused by race prejudice, we obtained the use of an old fire house for a Negro Community Center. Out of this project has recently grown an Interracial Committee.

I noticed how many calls my husband had for literature for mothers of young children, for prayers and Bible stories. Here was an opportunity. I decided to concentrate on helping these mothers of pre-school children—not as our Mother's Club was helping them but to show them how to teach religion in their homes. I collected the books my husband had on the subject and wrote to the denominational headquarters for help. In this way a mother's class was born. It meets every Sunday morning at the Church School hour. As mothers, we study with the idea in mind, that we are the real teachers of religion and the Church School instructors are Mothers' Helpers. With the co-operation of the Beginners' Department, we have a nursery corner where pre-school children are cared for while their mothers attend the class. The interest and enthusiasm grew until the mothers requested monthly meetings, besides the Sunday morning class period. We have invited to these meetings the Beginners and Primary teachers that we might co-operate with them and coordinate the teaching in the home and the Church School.

I have tried to be thoroughly equipped and prepared to give intelligent counsel when asked by the church women and to discuss with them new methods and plans. However, I stay in the background, letting the women take the leadership. There are so many things that a minister's wife can do besides being president of the Ladies' Aid, participating in the quilting bees or serving soup in the kitchen, all of which may have their place. In the community and in the church, there are unexplored fields of service that are waiting for some one to lead the way—maybe that some one is the minister's wife.

Repeal of the 18th amendment is resulting in the destruction of moral standards. Notice the following statistics from Washington, D. C.: Arrests of women over 21 for misdemeanors have increased 9.5 per cent in 1934 and 22.7 per cent in 1935 over those in 1932. Felonies, however, show a much greater increase. The increase in 1933 was 48.6 per cent, in 1934, 78.5 per cent and in 1935, 116.6 per cent OVER 1932. Drunkenness among young men and women between 17 and 21 shows considerable increase also. Compared with 1932, the increase among young men was 18.4 per cent in 1933, 42.3 per cent in 1934, and 23 per cent in 1935. Among young women between 17 and 21 the increase in 1933 over 1932 was 10.4 per cent; in 1934, 31.2 per cent; in 1935, 58.3 per cent.

## Church Hymns

The following hymn was written by Ernest F. McGregor, in commemoration of his twenty-fifth anniversary as pastor of the First Congregational Church, Norwalk, Connecticut.

### SIGNET OF ETERNITY

The fleeting moments of my life

Rare glimpses give, O God, of Thee;  
And fraught with care, with pleasure rife,  
Are signet of eternity.

In every passing hour I see

The wonders of Thy grace divine;  
When Thou in love rememb'r'st me,  
What rapture could be more than mine!

My days are handbreadths unto Thee,  
As yesterday so swiftly past,  
But blessed with hope, from sorrow free,  
They mount with wings to Thee at last.

The years reveal Thy constant care;

Thy love is every morning new;  
At eventide my earnest prayer:  
To Thee, O Lord, I would be true.

### CRIME AND YOUTH

"This is the way I feel about the whole matter. Seeing the sorrow, the suffering and the shame brought about by crime, I will willingly spend the remainder of my days in seeking to safeguard the lives of our young people everywhere, that I may warn them of the things that lead to crime and the consequences of crime. Every home, every parent, every individual needs to be challenged and enlisted to an active interest in crime prevention. This great problem has come upon us because of our negligence and carelessness, and we have it within our power to solve this problem by an active interest and constructive work in crime prevention. As the Hon. Harry S. Toy says: 'Let us suggest a nobler and firmer resolve to keep the youth of American from crime.'"

From a leaflet by Paul L. Stewart, Chaplain of Michigan Reformatory. Copies of the leaflet may be secured, without cost, by addressing Mr. Stewart at 532 High Street, Ionia, Michigan.

### MONEY MAY HIDE GOD

A man once came to visit Robert Hall, the famous English preacher, to take some exception to a statement the preacher had made in his sermon. Hall saw that the man was in the bondage of the love of money. Having truly sized the man up, Hall took a half sovereign out of his pocket, and opening the Bible pointed to the word, God. "Can you see that word?" he said to the man. "Certainly, I can see it," the man answered. Then Hall laid the half sovereign over the word. "Can you see it now?" he asked. There was no need for the man to answer. It was an unforgettable sermon. Money, the love of it, can hide from the soul of man even the face of God. From *Bible Epitaphs* by Clarence Edward Macartney; Cokesbury Press.



# Youth Promote Mother's Day

By Andrew P. Burton\*

THE Easter season was over. The next special occasion was Mother's day, the second Sunday in May. I had been in my little church less than a year. As I looked ahead and planned to do honor to Mother, I was met by a pleasant surprise. The teacher of the high school class informed me that the young people of the church take charge of this service. Also I learned that these young folks purchase flowers and present each mother in the congregation with a neat, little bouquet. What a splendid idea!

With enthusiasm those in high school and just above this age again joined in the preparations. Some of the group worked with me on an order of service, choosing certain of their members to speak or to give readings and arranging hymns and choir numbers. My wife assisted others in securing the flowers and in making them up into attractive bouquets. Either sweet peas or violets on a background of green are very effective. On the day all was in readiness. The minister gladly gave youth the opportunity of conducting the order of worship. The president of the young people's society was our leader. Last year our Congregational neighbors shared this occasion with us; and their young people generously took a part.

Such a feature of our church life has proven to be helpful and inspiring. I wanted to tell of it with the hope that some such plan might enrich the observance of Mother's Day. The 1935 program follows:

## Mother's Day

- Piano Prelude ..... Charlotte Thomas  
 Choir Number  
 Invocation ..... The Minister  
 Song ..... Marvel Evans  
 Scripture Reading .. Proverbs 31:10-31  
 Hymn No. 290 "More Love to Thee"  
 Congregation  
 A Talk "Why Mother's Day"  
 Eleanor Jones  
 Young People's Quartet  
 A Talk "Our Mothers" .. Helen Thomas  
 The Junior Choir  
 Announcements  
 Distribution of Flowers to the Mothers  
 Piano Solo ..... Ivan Davis  
 A Talk "What My Mother Means to Me" ..... Floyd Cook  
 Hymn No. 307 "I Would Be True"  
 Congregation  
 Readings for Mother's Day .. Jean Davis  
 (From the late Wilhelmina Stitch)  
 Benediction ..... The Minister  
 Following is the Mother's Day Service for 1936:

- Piano Prelude  
 Doxology  
 Invocation  
 Poetry ..... Roberta James  
 Young People's Choir  
 Responsive Reading ..... Floyd Cook  
 Hymn No. 40 "Faith of Our Mothers"  
 Congregation  
 A Talk "What Mother's Day Means"  
 Loraine Thomas  
 Duet  
 A Talk "Behold, Thy Mother"  
 Helen Jones  
 Announcements .....  
 Readings ..... Marion Steafbold  
 Distribution of Flowers to the Mothers  
 Piano Selection ..... Janet Thomas  
 Vocal Solo  
 A Talk "Motherhood" .. Ralph Anderson  
 Offering  
 Young People's Choir  
 A Talk "Mother" ..... Valerie Davis  
 Hymn No. 133 "When the Shadows Gather" ..... Congregation  
 Benediction

The Responsive Reading used on the service in 1936 is probably familiar; but it is worth repeating here.

## Responsive Reading for Mother's Day

LEADER:—Remember thy Creator in the days of thy youth;

PEOPLE:—While the evil days come not, when thou shalt say I have no pleasure in them.

LEADER:—Honor thy Father and thy Mother,

PEOPLE:—That thy days may be long upon the land which the Lord, thy God, giveth thee.

LEADER:—My son, hear the instruction of thy Father and forsake not thy Mother's law.

PEOPLE:—My son, keep thy Father's commandments and forsake not the law of thy Mother.

LEADER:—Buy the Truth and sell it not; also buy Wisdom and Instruction and Understanding

PEOPLE:—And thy Father and thy Mother shall be glad and she that bore thee shall rejoice.

LEADER:—I call to remembrance the sincere faith that is in your heart;

PEOPLE:—A faith that dwelt first in your Grandmother, Lois, and then in your Mother, Eunice, and now dwells in you also.

LEADER:—Be not ashamed then to bear witness for the Lord.

PEOPLE:—Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

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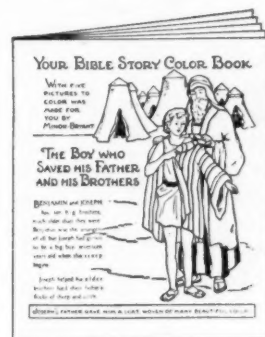
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### FOR JUNIORS

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## The Money Is There If You Go After It

*By George E. Barber*

*This is an unorthodox article. But it does show what the minister can do when pressed to raise money. The experience of the author should be interesting to many of our readers.*

I was in my Post Graduate school days. I was pastor of a Methodist Episcopal Church in a Massachusetts village. There was one our Church, the Congregational. It was the larger of the two and carried, for the most part, the more well-to-do citizens on its book of membership.

There were two wealthy men in the town. One a coal dealer. The other was a millionaire and operator of two large woolen mills. These two men were members of the Congregational Church. There was a third man fairly well off who owned the sawmill. This last man was listed on our Church book as a member and one of the trustees. He had, however, not been to church for some time, and never showed up for a Trustee meeting. Incidentally these three men constituted the Board of Selectmen who managed the town's affairs.

Our Church building was almost new: the old one having burned down about five years before. Since then there had been an absolutely hopeless indebtedness of five hundred dollars on the plant.

For a year and a half I gave this indebtedness hardly more than a passing thought supposing, as did my congregation, that even an attempt to raise any money for it was entirely out of the question.

Then, as suddenly as a summer shower, the thing sprang at me. One of our good women mentioned to me casually that she wished there was some way to pay off the indebtedness. I think I must have looked at her for a moment rather dumb-foundedly. Then it occurred to me that maybe she had something on her mind. "If you have any possible idea on the subject," I queried, "why don't you come out with it?"

"Well," she replied, "I haven't,—only there is a man in Boston who used to be interested a little in the town years ago and who helped us build the Carnegie Library."

I was right back to see this woman the next day. "Who is this man and what is his address?" I asked her. "Some day it won't do any hurt to see him, if I can." . . .

She was much surprised ten days later when I called on her and said, "Do not tell anyone now and I absolutely mean it, but I have one hundred fifty dollars

in my pocket to help pay off the Church debt."

"Whew!" she exclaimed, "Good for you!"

"Now I have a plan," I told her, "but mum is the word and leave the rest to me." . . .

Ten days previous I had hot-footed it into Boston. "One day is as good as another," I figured, "and I want this off my mind."

I approached an old brownstone front which looked awfully dingy and had all the curtains drawn. I rang and was informed that Mr. So and So was in Old Orchard Beach, Maine, at his summer cottage.

It was about three p.m. Not to be daunted, I found that a train left for Old Orchard in a few minutes. At seven o'clock I rapped on his cottage door. My knees were shaking but I had a little nerve left. A large, stout old man of about eighty appeared. Asked me in. He was dressed in common things.

I told him my story. And said, "I believe, if you can give us one hundred fifty or two hundred dollars, I can raise the rest out there." I was taking a long shot but I did not have nerve to ask for more.

He asked me a few questions. Said he would think it over and he told me to come to see him in Boston a week later.

Needless to say I was on hand. He seemed to be all alone. The curtains were still drawn. He asked me to sit down and said, "I will have to go down the street to see if I can get a little money." In half an hour he handed me one hundred fifty, saying, "I was going to give you two hundred but I could not get hold of it right now."

The next day I dropped in to see the millionaire, the owner of the woolen mills. "Fine!" he said. "I will give you seventy-five dollars. No,—I will tell you what I will do. Mr. Calkins at the sawmill holds the mortgage of three hundred fifty dollars on the Church. (This was news to me. I had not inquired yet who held it as it did not seem to matter.) You say there is seventy-seven dollars interest due. Now I will give you fifty dollars anyway. And if Calkins will donate that interest, I will make it one hundred dollars."



## Herrin Church Goes On Stewardship Basis

THE First Christian Church, Herrin, Illinois, Maxwell A. Lowe, Minister, has decided against sales schemes for church support. Resolutions recently adopted by the church reveal the new policy as follows:

In accordance with what we believe is the consensus of opinion in the membership of the First Christian Church of Herrin, be it hereby resolved:

(1) That from this date no suppers, refreshments or tickets shall be sold by the church as a whole, either in the church building or elsewhere to raise funds for the church, church organizations or any church enterprise.

(2) That business firms shall not be, in any way, solicited in the name of the church, church organizations or any church enterprises.

(3) That business advertisements shall

not be displayed in the church building for any purpose whatsoever.

(4) That we discard the use of collection plates and in their stead place wall receptacles at various places in the church building for the reception of all money intended for church use.

(5) That the church and organizations of the church be urged to rely upon, and all members to conscientiously participate in the Scriptural plan of Christian stewardship recorded in I Corinthians, 16:2.

The enthusiasm with which the plan was received by the congregation can be appreciated when we notice that offerings for the last eight Sundays under the old plan totaled \$259.31; for the first two Sundays under the new Stewardship basis the offerings were 205.96.

"Can I tell him that?" I inquired.

"Sure."

I went home. Two hundred dollars in the bag—in two days. I did not stay in my room five minutes. "I feel fine," I reflected. "Now is the time to strike Mr. Calkins." And out I went.

On my way, I was passing the home of my millionaire friend. He saw me coming and came out to the gate. "Say," he said, "maybe you better not tell Mr. Calkins that. You see we work together on the Board of Selectmen. Maybe he won't just like it; may think I am trying to force him."

"Suppose," I flashed, "I put it to him like this? That you are going to give me fifty dollars. And if he will give us this seventy-seven, I have a pretty good idea that I can go back and get fifty more?"

"Fine," he grinned, "that's it. Go to it."

Talk about luck. It was easier than "rolling off the log." Mr. Calkins was tickled to death. And why not? He would get three hundred fifty dollars cash for the Mortgage.

Home again! Three hundred twenty-seven dollars in the bag—and I had not even started yet.

The next day I sat at my desk and wore out a lead pencil. I knew just about how much each of my people could stand if we could put it across.

I had in the Church five or six single young men, who were working, and not much in the way of responsibilities on their hands. I put four of them down for ten dollars each. The other I put down for fifteen dollars. Two young women I put down for five dollars apiece. To a number of families I allotted two

and three dollars each. To the remaining families one dollar each. I left out no family that I thought should have a little interest in seeing the debt paid off.

I confess I even went to two or three of the Congregational people. One was the coal dealer. I put him down for twenty dollars. (He sold my people coal. Was the only dealer in town.) Frankly I had a notion to pass him up. Let him squirm when he found he had been left out. He had a bad reputation about doing his share of things. Then I thought, "Well, twenty dollars is twenty." He never said a word against it.

I put a same proposition up to all the rest. Did not tell them I had a cent on hand. Just this, "Could you stand this amount if we can clear up the whole thing? And your money or obligation back if we do not make it go."

Many were skeptical, but they came across. I think a number promised believing that it would not cost them anything as they thought we could not make it go. Not a refusal did we have, however. We paid off the whole five hundred dollars in four weeks. And it was a gala day when we burned the Mortgage.

There is something better than fine linen and sumptuous banquets. There is something worse than hunger and running sores. It is hard to believe this, but it is really so. It does not seem to be true in the world as we know it, but we must remember that what we see is only the first act of the drama, and that the first act is to be followed by a second. Social positions are often reversed in this world before our eyes. They are certain to be reversed in the next world in every case where the good man on earth has been down and the bad man has been up.—C. E. Jefferson.

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# The Open Windows of the Spirit

By W. Russell Bowie\*

*Now when Daniel knew that the writing was signed he went into his house: and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Daniel 6:10.*

**H**ERE is a picture of the sort of hero whom the Bible, more than any other book in the world, exalts. Other histories may magnify the man of material and military power. They celebrate those figures who ruthlessly have dominated their time,—the ruler on his throne, the conqueror, the man on horseback. But when the Bible gives us a hero, it gives us a man who is on his knees.

The story from the Book of Daniel upon which the Bible throws its shaft of light is something more than the record of an historical incident. It may in many respects not be historical at all. Nobody can quite tell how much that is written in the Book of Daniel actually happened and how much is dramatization of religious patriotism as it looked back at the earlier years. But the significant fact is that the story represents a people's ideal. Daniel was a man whom the writers of the Old Testament believed to have existed, and, what is more important, he was the kind of man whom they wanted to exist, a man who stood with God against the world, a man who believed in eternal things as against the things of time, a man who exalted his conscience above his safety. This was the sort of man whom they lifted up to be their hero, and all through the Bible the same sort of valuation appears. Who are the other men who dominate the story? Abraham, who was called the friend of God; Jacob, who at Bethel saw his vision of a ladder set up from earth to heaven; Moses, who beheld the splendor of the burning bush and heard the voice of God coming to him out of the mysteries of Sinai; David, meditating in his upland pastures; Elijah, communing with the Eternal in the wilderness, and going down to speak with his God-possessed authority in the courts of kings; Isaiah, beholding his vision in the temple—these are the figures who make the Bible different from any other book. They are accountable for the fact that, though the nation to which they belong has been broken and scattered across the earth, nevertheless, their influence remains imperishable. The Sargons and the Sen-



W. Russell Bowie

nacheribs, the Pharaohs and the Caesars, vanish; but these men of the spirit endure. And their enduring question confronts us today. Our age has its men of genius and of vast achievement. It can point to its Morgan the Magnificent, its Hugo Stinnes and its Henry Ford, its Mussolini and its Stalin, the dictator. It has great figures who can remold our material existence. Does it possess also figures with the spiritual genius to remold men? It has those who can change circumstances; it needs those also who can build character. It has an education and a technique which can make us adepts in material affairs. But what we need is a mightier sense of our relationship to God.

It was in Babylon, according to the story, that Daniel lived. It was in a time after the land of Israel had been overthrown by the Babylonian invasion, Jerusalem destroyed, and the people carried away captive into the brutal and pagan country of their conquerors. The enemies of Daniel have secured the issuance of a royal decree that no one shall offer any petition either of God or man except of the King. Daniel knows the decree has been signed. It moves him not a whit. Three times a day he goes into his chamber and kneels down and prays, and gives thanks to God, "as he did aforetime," the record says. Mark the quiet but intrepid steadfastness of that—"as he did aforetime." Conditions might change, but Daniel did not change. Men might threaten, but Daniel not only prayed to God but thanked God still.

Jerusalem represented, in the first place, something that was gone. It was the city which incarnated all the glory of his nation as it used to be. The people of Israel have always loved Jerusalem with a passion of devotion such as scarcely any other nation in history has matched. Go read, for example, the lyrical outpouring of the Psalms, and see how this is so. The very name of Jeru-

salem was charged with emotion. It was the symbol of all the nation's loftiest pride and faith in itself and in its destiny. And its significance was more than that which attached to human things. Jerusalem was the expression of God's presence with his people. And now Jerusalem was destroyed. The shock of hostile facts had broken the beauty of belief which clustered there. The city and all it stood for seemed to most people only a tragic memory of a dead yesterday.

But not so Daniel. He remembered the Jerusalem that had been, but he thought of it also in the light of the Jerusalem which yet should be. He believed that the purpose of God which had been symbolized by Jerusalem could not be defeated. Jerusalem should yet rise again. It would be once more the focus of the spiritual hopes of the world. The old memories were not in vain. Out of them should grow a nobler future.

I

Let Daniel represent now to you not simply a particular figure but a desire which is always present in the human soul. Let Jerusalem represent, not Jerusalem the physical city, but that spiritual ideal linked both with the past and with the future which all men have somewhere on the horizon of their consciousness. And remember then that Daniel, who, in the land which had no use for God and which derided religion, daily kept his windows open toward Jerusalem, is an expression of exactly the spirit which we need to gain if we want to know the power of real religion.

Search the realities of our human hearts, and we are not all potentially like Daniel? Is there not somehow and somewhere the Jerusalem of the great loyalty and the great desire to which our windows should be opened?

Sometimes Jerusalem seems to represent something beautiful but destroyed. Here is a man who looks back upon his childhood with a wistfulness that is so near pain that usually he tries to bury it among forgotten things. He used to believe in religion once. He remembers what his mother taught him—taught him when he knelt as a little boy at her side and she listened to him say his prayers, taught him still more every day by what she was and by the unseen strength she seemed to live by. But all has gone now. The ruthless forces have come in and shattered the childish beliefs. He used to take God for granted, but now he is not so sure

\*Rector, Grace Church, New York City.

that God exists, and if God does exist he wonders what touch he has with everyday life. The world he knows is mostly a pagan world, a thing of hard competition and material ruthlessness. The shrines of religion were a possession of his childhood; but they are gone now, and what is the use of lamenting them?

Or here is a woman who has had a similar experience. She, too, used to believe in religion and value it greatly. In her heart of hearts she does so still. But she has been married to a man who cares little about it. Her life has moved into relationships and surroundings which are indifferent to religion. She tried for a while to defend her own convictions. But it seemed to her a losing struggle. Clever people round her could outmatch her in argument. Their brilliant and cynical disbelief appeared to batter down the best reasons with which she could defend her own belief. The steady pressure of hostility to religion, even from among those whom she loved, has been like a slow invasion which has overrun all her old instinctive sense of the sacredness and importance of spiritual things. Unwillingly she has been carried away captive into that paganism which at first she resisted and, being now in the midst of it, she sees nothing to do except to adjust herself to the inevitable. What is the use of looking back to old attachments of religion? Perhaps religion, as the cynics say, is a dead superstition. Better to forget it and make terms with the world in which one has to live.

## II

Are there not some of you today who, as you have listened, have been saying within yourselves, "Those pictures are true. I know that they are true because I see myself in them." Yes, you, too, can look back to the religious associations which were like your Holy City. You can remember an old sensitiveness to spiritual things which has been trampled down by the feet of the later years. You can remember beliefs you used to have and hopes you used to have which you do not take seriously any more. It may startle you to realize how far you have drifted away from them, how accustomed you have become to their lack. It has not been altogether your fault, you think. Forces stronger than you can resist, coming out of the great hinterland of that stubborn paganism which possesses so much of our world's everyday affairs, have poured in upon you as the Babylonians poured in upon Judaea. They have taken you captive and compelled you to conform to a civilization in which God mainly is ignored. "What could I do?" you say. "Inevitably I have been subject to my

environment. This is not a religious age. How could I adjust myself to the world as it is and keep on being very consciously religious?"

Yet as you say that, you are not satisfied. Be the reasons what they may for accepting a lesser kind of life, nevertheless the old hunger for life as you once conceived it is not stilled. If you have had ideals once which have grown dim, if you had religious interest once which now has flagged, and if you thought of your life once in terms of some high usefulness in the advancement of God's kingdom, and now think of it only in terms of common things, you cannot be wholly forgetful of what then was.

What I urge, therefore, is that you should do very definitely and deliberately what sometimes you do in some little measure because you cannot help it, turn back and look at all that once was noble in your past. Face the pain of recognizing the changes that have come. Look bravely at reality, even though that reality have in it an accusation which you do not want to recognize. Do not try to forget the old Jerusalem. Open the windows wide which face in its direction. Think again of everything which used to be in your life which represented God. That thought may distress you. It may shame you. But it can exalt you, too.

For if you look with sufficient honesty and courage toward your past, you can see it growing into the promise of the future, not through you but through God. That is the way it was with Daniel. As he opened his windows toward Jerusalem, he was not only opening the vision of his soul toward the Jerusalem that had been. He was believing invincibly in the new Jerusalem which should arise. And it did arise, far more luminous, far more redeeming than Daniel knew, and in strange ways which even he could not have dreamed. For in place of the Jerusalem of the kings and patriarchs, there came the

(Turn to page 441)

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## What the Writers have to Offer

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### The Christian Faith

**The Paradoxes of Jesus**, by Ralph W. Sockman. The Abingdon Press. 259 pages. \$2.00.

Many good people are confused and distressed by apparent contradictions they find in the Bible. A statement found in one place will seemingly be contradicted by an equally authoritative assertion in another place. In *The Paradoxes of Jesus* Dr. Sockman has thrown light upon sixteen questions which are apt to perplex the Christian as he reads the Gospels.

In a brief introductory chapter the author challenges the statement so frequently heard that the gospel is a "simple gospel." He quotes Papini's phrase that Jesus is "the supreme maker of paradoxes," and adds the comment that such assertions as wisdom in ignorance, gain in loss, freedom in bondage, victory in defeat, and life in death do seem to justify such a statement. The following chapter headings will give an idea of the wide range of subjects discussed: "The Conservative Revolutionary," "The Good Tempter," "The Tolerant Dictator," "The Strict Liberator," "The Lifting Yoke," "The Meek Master," "The Independent Cooperator," "The Mammon of Righteousness," "The Trustful Fear," "The Loving Enemies," "The Peaceful Sword," "The Winning Losers."

These chapters are discussed in Dr. Sockman's thorough and lucid manner. He shows that these seemingly contradictory assertions of Jesus are to be reconciled, not by flying to one extreme or the other, but by bringing them together in a single unified experience. They do not neutralize each other or cancel each other out but blend together in our lives to make them well-balanced and complete. *The Paradoxes of Jesus* is a good antidote for that type of fanaticism which tends to take the words of Jesus out of their context and builds upon them distorted systems of doctrine. It is in effect a brief for the use of the intellect as well as the heart in religion.

C. R. B.

**What is the Faith?** by Nathaniel Micklem. Cokesbury Press. 224 pages. \$2.00.

In a recent article in "The Presbyterian Banner" the dean of Berkeley Divinity school declared: "Theologies everywhere inspire and shape men's lives. We cannot choose whether to accept them or not. We can only ask, what sort of theology shall it be?"

Many would hope that it would be the type of theology found in this volume by the principal of Mansfield College, Oxford. The author attempts to frankly answer such questions as: "What, precisely, is the Christian Faith? How are we to distinguish between the permanent substance of the faith and its changing form; between the Gospel, which is for all nations and ages, and a theology which varies necessarily with time and place?"

Dr. Micklem is frank to admit that he

has moved to an orthodox point of view, but he feels that one may be orthodox in professing the same faith as his fathers without necessarily being unscientific or unthinking. He declares his book orthodox and dogmatic, but as one realizes his real purpose such terms become subject to modification and redefinition. His declaration of purpose clearly defines the scope of the book. "Any statement of faith that a man may attempt today must of necessity be a restatement. To be valid or genuine it must be in truth a restatement of . . . 'the fundamental Deposit of the faith.' The definition of this 'fundamental Deposit' is the purpose of this book." (p. 17) "The essence of the Christian faith is not a theory or philosophy but a recapitulation of 'the mighty acts of God'; it is 'the old, old story'; it may be told in ten thousand different ways, but it is ever one recognizable story of the divine Charity, the heavenly Condescension, the redemption of mankind through God made man." (p. 221)

If this be orthodoxy, let the Christian church and the world be exposed to more of it.

I. G. G.

**Christianity Versus Religion** by Shade Simmonds. Fleming H. Revell Company. 265 pages. \$2.00.

When the writer of this book was a young man he attended the funeral of some persons who had been killed in a cyclone. The minister was very earnest and reverent. He told him that God in his infinite mercy and wisdom had sent the cyclone and had removed these, his servants, from the world to heaven. This incident started a rebellion in his mind. He purchased all the infidel literature he could find but did not find satisfactory answers to this question of the purpose and providence of God. From that time the author began his search for an answer. This book is the result. The material which he presents here is given in hope that some other person like himself who sought for a long time for answers might find in this book a stable faith in Providence of God.

The book is divided into three parts. In the first part, the author traces for the reader what he calls the centuries of hope. In fifteen chapters we follow the stories of the Hebrew sages who were searching for hope in God and who found it. The second part of the book is entitled "The Fulfilment of Hope." Among the many illustrations of the fulfilment of hope which are to be found in these fifteen chapters, the reviewer thinks that the chapter entitled "The Shadow of the Cross" very inspiring. In one way these two parts of the book have for their purpose the tracing of familiar incidents in Old and New Testament history to show that in the beginning there was God and now we have that same positive assurance. The last part of the book which contains thirteen chapters traces the history of Christianity from the first century to our day. The last chapter entitled "Christianity Today" sums up the author's view of the place of

Christianity in our modern world. He rightly points out that there is a great difference between Christianity at its best and religion. We need that emphasis made clear today not only in our teaching in Church schools but also from our pulpits.

W. L. L.

### Church Education

**The Philosophy of Christian Education** by Herman Harrell Horne. Fleming H. Revell Company. 171 pages. \$1.50.

This work is a most timely reminder of what is urgently needed in all our churches and church schools. Too many of our church schools show a lack of a definite philosophy of education. The aims seem vague. The spirit is lacking in many of our so-called modern methods. In this study Professor Horne, who is Professor of the History and Philosophy of Education in New York University, seeks to give the reader what he believes to be the purpose of Christian education. He endeavors to show how we as teachers and leaders may develop an individual in Christlike character, whose views and practices are in accord with the spirit and outlook of Jesus Christ. There have been many books written upon this subject during the past decade but this one seems to have, at least to the reviewer, a balanced judgment toward theory and practice in our religious life. The volume was given in 1937 before the faculty and students of Union Theological Seminary in Virginia as the James Sprunt Lectures.

Dr. Horne writes in a clear and forceful manner. His thought does not become complex and vague but on the contrary is simple and spiritual in expression. The first lecture discusses what the author believes is the foundation of our Christian education namely the philosophy held by Jesus. Dr. Horne confesses in his introduction that he had the most difficulty in writing his second lecture on "What St. Paul Thought of Christ." The reviewer believes, however, that the author has succeeded to a greater degree than many who have claimed success. The third lecture outlines what Jesus taught. One point of interest which needs emphasis today is the author's contention that the principles of Jesus give the individual not a social system but a social conscience for any system. The author's fourth lecture may seem to many readers all too brief. For the discussion of the method of Jesus in eight pages is insufficient to account for Jesus' rightful claim as the greatest of teachers. The last three lectures consider the three goals of true Christian education. There is the individual goal which gives one the character of Christ. There is the social goal of Christian education which brings the spirit of Jesus into our racial life. Lastly, there is the absolute goal which brings one into fellowship with God. These lectures deserve careful reading on the part of everyone who is eager to find a stable philosophy of Christian education which

is based upon the teachings of Jesus Christ.

W. L. L.

**Exploring Our Neighborhood** (A third and fourth grade school enterprise). Abingdon Press. 252 pages. \$1.25.

**Under the Church Flag, Pupil's Work Book No. 1 for a Course in Exploring Our Neighborhood.** Abingdon Press. 74 pages. 25c.

Both of these books are by Mildred Moody Eakin.

The first of these volumes presents in project form the teacher's manual for a course for Junior boys and girls either in the Sunday church school or better in the week day church school.

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2. Exploring the churches in the neighborhood, Protestant, Catholic and Jewish. 3. Exploring our government. The way a community is run. Laws, safety provisions, care for the needy. 4. Stories to accompany parts two and three, some miscellaneous matter and a bibliography.

The purpose of the course is to help children to live more usefully, more tolerantly, and in a more cooperative fashion. The book is written by a recognized leader in junior work and is the record of a natural experience in teaching. The author tells just how the enterprise was carried on. Churches who may not wish to use the text book in a class will find it helpful in their library as suggesting modern methods.

The pupil's book, **Under the Church Flag**, deals with that part of exploring our neighborhood which deals with exploring the churches. It contains reading material and various types of work for the pupil.

Where the kind of work suggested in Mrs. Eakin's book is being done in the church school the problem of how to interest the pupils disappears.

J. E. R.

**The Church as Teacher**, by John Murdock MacInnis. The Westminster Press. 168 pages. 75c.

This is one of the most sensible books on Christian Education which has come to the attention of the reviewer. The author has had many fruitful years as a pastor and other fruitful years as a teacher. He has the church rather than the academic point of view, but he accepts the best "which modern Christian Education is seeking to be and accomplish."

"The church," says Dr. MacInnis, has one supreme purpose—to give a vision of life and to afford a training which will make that vision a reality in living."

Again he says, "A Christian is one whose purpose in life is to become Christlike in spirit, mind and life. To guide people into making this the ruling purpose of life is to win them to Christ. That is evangelism, but it is also essentially education in its nature and process. Many of the troubles and failures of the Church are deeply rooted in a lack of true insight and understanding at this point. Here New Testament evangelism and true Christian education are vitally united in a life process."

One other quotation tempts the reviewer, "So the church emerges in the New Testament experience as a living, teaching institution, commissioned to

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make the reign of God a reality in the life of men. It is more. But whatever more it may be, we cannot forget that it is essentially a teaching fellowship, entrusted with the task of making the rule of God a fact in this world . . . Its program is an educational process that is spiritual, moral and evangelistic. It includes the salvation of individuals and the social order, and cannot ignore anything that is essential to a wholesome life in a clean world. This is the New Testament fact. To ignore it is to lose Christ. To recognize it is to give Christ a chance to do his mighty works."

The first part of this little book is devoted to the Christian philosophy which lies back of the idea of the church as a teaching institution. The second part is devoted to the practical ways in which different educational ministries may be carried out. Especially helpful are the suggestions as to how to train the church officers, elders, deacons, trustees and how to train the church school teachers. In fact, the second half of the book answers dozens of "hows" which come to the mind of every pastor who is seeking to awaken the devotion and enlist the activity of the whole church.

Dr. MacInnis happens to be a Presbyterian but his book is worthy of the thoughtful reading of every pastor.

J. E. R.

**My First Sunday School Book, Grade One**, by Hanna C. Schonhöv. Augsburg Publishing House. 104 pages.

This is a very attractive book for the guidance of children. Several beautifully colored pictures are included and some in black and white that are good, while others seem rather too emotionally disturbing for children.

Every lesson gives certain statements of fact, a short prayer and one verse of a song. For home work it suggests four or five statements into which missing words are to be placed.

This book differs from the usual lesson material for children in that it does not emphasize stories but gives short statements. Of Jesus, for example, it says, "Jesus always went about doing good. He made certain people well. He made sad people glad. He is helping people now every day."

J. E. R.

## The Church

**Worship**, by Evelyn Underhill. Harper & Brothers. 371 pages. \$3.00.

This is a thorough book on the whole field of worship written by a recognized authority in the field of mysticism. It is an encyclopaedic work in a great field by one whose scholarship is profound.

The first half of the book deals with such subjects as the nature of worship, its practical expression and the use of symbols, ritual sacraments and sacrifice. Then follows a section devoted especially to Christian worship, its corporate expression and chief liturgical forms. Being an Anglican, Miss Underhill gives special attention to the Eucharist and follows this with an elaboration of the principles of personal worship.

The second half of the book is a history of worship in the Christian Church. Beginning with a splendid chapter on Jewish worship and showing its influence on Christian worship she describes early church worship, and devotes other chapters to Catholic, Orthodox, Anglican, Evangelical, Free Church and Quaker worship. Miss Underhill has an understanding and sym-

pathetic mind and gives a fair and appreciative account of the particular contribution which is made by each of these groups to the total life of the Church Universal. Her history of Christian worship is well written and interesting. The volume is the most recent addition to *The Library of Constructive Theology*.

H. W. H.

**Concerning the Ministry**, by John Oman. Harper & Brothers. 180 pages.

Almost two hundred pages on the art of ministering, written out of the heart and life of John Oman, honored English theologian, honorary fellow of Jesus college, and former principal of Westminster College, Cambridge: what more recommendation would one need to begin the perusal of this volume. And having begun the perusal, any reader will find it difficult to lay it down until he has read it to the end.

Here are no "dry as dust" lectures on the work of the minister. This book is one which grew. It grew out of a seminar conducted by Dr. Oman in which problems confronting every pastor were discussed. Those who have sat in seminars under British master teachers will appreciate what this can mean. With the student freed from the necessity of taking an examination on the subject and the lecturer freed from setting one there came about a mutual freedom in consideration of the subject which would have otherwise been impossible. If this at times removes a certain solemnity from the lectures it was a thing not much to be bemoaned.

Rich epigrams dot every page. The reviewer found himself continually picking up the volume and seeking out some of better ones for rereading. A few examples will suffice: "Never do yourself what you can persuade other people to do, even if you think it only half as well done." "Good preaching may be described as 'animated elevated conversation.'" Or this reference to a mixed metaphor: "Lord Elcho is always fishing in troubled waters, but he will not deceive this enlightened public by the flimsy veil of Tory oratory, to which he has nailed the colors of his party."

Here one finds rich advice on the "Ministry of the Word" which includes not only preaching but all of a minister's work. Let him who would enrich his ministry put himself under the wise guidance of the author of this volume.

I. G. G.

**The Business Administration of a Church**, by Robert Cashman. Willett, Clark & Company. \$1.50.

For many years I have been urging my friend, Robert Cashman, to put his lectures, given summer after summer at the Chicago Theological Seminary, into a book. The arrival of this volume, tactfully dedicated to me, brings fulfillment of that hope.

The title, *The Business Administration of a Church*, shows just what the author is discussing, and reveals, also, the limitations of the volume. The author is a layman with many years of business experience. He writes only on those phases of church organization and administration which his experience would justify, leaving to preachers who write the many problems of worship, education and committee administration which demand their energy. At the same time the title limits his field. He is discussing administration in a local church and is not at all concerned with

denominational, board or interchurch administration.

In the local church he has much to offer. It is a field which the average minister must enter. He may enter it cautiously. Some preachers seem to stumble into efficient method of filing, office arrangement, and similar subjects. More fail to reach efficiency in these things. To these Mr. Cashman's book will be a Godsend.

In the fields which it does touch, the book is not cumbersome. Some will criticize it as reaching conclusions too quickly and laying down rules with too inflexible precision. Others will appreciate the brisk, to the point chapters which assume that the minister is not versed in business terminology and executive procedure. This assumption probably is correct and the approach of the volume, thus, will be the most worth while to the many ministers who will buy and read it.

On the matter of systematizing one's work and disciplining one's self to his task, Mr. Cashman writes with the authority of experience. He possesses an amazing faculty to get a large amount of work accomplished with apparent ease. His busy life is filled with professional and voluntary activities, yet his correspondence is kept up to date and he maintains an open door of hospitality. It is on this point that the author has the most to give the churches of America and, I think, that it is at this point that the volume will be most appreciated.

W. H. L.

**The Church and the Churches**, by Karl Barth. Wm. B. Eerdmans Publishing Company. 92 pages. \$.75.

The purpose of this volume is set out in the sub-title: "A message from Prof. Barth to the World Conference on Faith and Order which is to meet in Edinburgh, Scotland, in the year 1937. Through this book the famous "Crisis Theologian" seeks to interpret to that body and to the world how church unity may be brought about.

The churches start from different points of view. Christians aim at the unity of the church in the midst of the multiplicity of the churches. How shall that unity be achieved? Let the author answer: (p. 66-67) "Let us not deceive ourselves. The union of the churches into the oneness of the church would mean more than mutual tolerance, respect and co-operation; more than readiness to hear and to understand each other: more than an emotional sense of oneness in the possession of some ineffable common link; more than that we, being one in faith, hope and charity, could worship together in one accord. Above all it would mean, as the decisive test of unity, that we should join in making confession of our faith and thus should unitedly proclaim to the world, and so fulfil that commandment of Jesus on which the church is based. The message and witness, given by the church's teaching, order and life must utter one voice, however manifold in the diversity of languages, gifts, of place and persons." A church is to maintain its own confession unless it be enriched by giving it up. It must not be moved by any secular motive. It must not abandon one iota of anything which it believes to be necessary to assert. It must abandon only one thing: a failure in obedience to Christ, hitherto unrealized.

The key question which each church should put to itself is this: (p. 83) "Do

we, as a Church, in our relation and attitude to the realities and problems of the church's environment in the world, really listen to Christ in the terms of our own tradition. This leads the reviewer to wonder: "Would not unity be on a perfectly sound basis if each church were to seek truthfully to answer the questions up to the point. What more is necessary?"

I. G. G.

### Preachers and Preaching

**The Funeral Message**, by Earl Daniels. Cokesbury Press, 108 pages, \$1.00.

It was the writer's privilege, more than a decade ago, to be a seminary classmate of the author of this volume, now pastor of the First Christian Church, Ottumwa, Iowa.

The book is timely and will fill a long felt need. The weakest courses in seminary are usually those on church administration and practical theology. In the best of such courses only meager attention is given to the funeral and appropriate messages for such a time. This book, presented first as a series of lectures before the Butler School of Religion, will do much to fill that lack.

It is not a funeral manual, neither is it a box of suggested materials for use in preparing the funeral message. It is rather a sincere study of the place of the funeral sermon in the pastoral ministry, and a discriminating evaluation of the content and significance of the funeral message.

The book might have been strengthened by broadening its scope so as to give rather minute instructions of the actual conduct of funerals of various kinds, for younger men in the ministry need just such instruction. Let us hope that Mr. Daniels in another volume may do this. This latter must not be thought of as a criticism of what Mr. Daniels has already done. Within the self-imposed limits which he sets he has most adequately handled his subject.

I. G. G.

**A Year With the Children**, by Edward M. Noyes. Cokesbury Press. 152 pages. \$1.25.

Frankly, this is the best book of children's talks which has ever come into the hands of the reviewer. The author

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used these talks and many others in his forty years of service in two Congregational Churches. The book includes fifty-two talks, one for each Sunday in the year.

The title of each talk is usually suggested by some common object or experience. Then the thought moves forward in a simple, direct manner with an abundance of illustration and with the spiritual message running through all. Very seldom does the author tag a moral to his tale. The lesson of the story is embodied in it.

These are some of the suggestive titles, "Self-Starters," "Black the Heels of Your Shoes," "Getting Rich by Giving Away," and "The Robin Singing in the Rain."

The reviewer regrets that the talk, "Making Black White" was included. This is a typical chemical sermon where the black heart is made white to illustrate the cleansing power of the Divine Spirit. For young people, such a sermon is obvious enough but while younger children will watch the experiment, it is doubtful whether they will get the message. Many of the illustrations used in the book could well have a place in an adult sermon.

**Jewels of Promise**, by W. M. Seay. Broadman Press. 151 pages. \$1.00.

Dr. Seay is a widely known preacher of the South, now at the First Baptist Church of Anderson, South Carolina. His *Jewels of Promise* are the promises of Scripture to the believer. Each of the eighteen sermons is grouped around some such promise as that found in I John 1:7. The thought is then applied to life. The sermons are most earnest in spirit, with a wealth of illustration drawn from the Southland.

**Somewhat To Say and Other Sermons**, by Clark J. Forcey. The Herald Press. 139 pages. \$1.

The author is pastor of the Non-Sectarian Tabernacle and Minister of the Church of the Air, station WOL, Washington, D. C. The volume has twelve sermons steeped in Scripture quotations, very readable and practical. They make their appeal to the masses by their simplicity.

Folk with a revival type of mind will find the book helpful. Busy pastors might be stimulated by reading this volume for homiletic aid.

## Bible and Bible Lands

**It Happened in Palestine**, by Leslie D. Weatherhead. The Abingdon Press. 325 pages. \$2.50.

Every devout student of the Bible has probably discovered the use and value of imagination. He has walked the high-ways of Palestine with Jesus and the disciples. He has lived through the incidents and events recorded in the gospels. He has looked into the face of Jesus and listened to the sound of his voice. In this way he has made Jesus live again in his own experience. Leslie D. Weatherhead brings to this method of Bible study two very decided advantages. In the first place, he has had extensive training in psychology which makes him an expert in putting himself *en rapport* with those who had the privilege of being eye-witnesses of Jesus' works. And, in the second place, he re-creates the events recorded in this book while present on the very spot in Palestine where they took

place. The result is that in *It Happened in Palestine* we have a very vivid insight into many incidents recorded in the gospels. It is a book of unusual interest and fascination.

Palestine, of course, has a perennial attraction for the Christian. But most of us will never be able to visit it. In Dr. Weatherhead we can visit it by proxy with more than the ordinary satisfaction of such a trip. He has selected some of the more important sites connected with the life of Jesus and takes you on a personally conducted tour of them, making the events which occurred there live in your imagination. With him you become more than an onlooker; you become a participant in the scene. He expresses the hope that the book will help us to "see Jesus" and we feel that he has by no means fallen short of his purpose. *It Happened in Palestine* will give you a new insight into eighteen of the incidents recorded in the gospels. The value of the book is enhanced by thirty-seven illustrations. If you are looking for a gift book, *It Happened in Palestine* will admirably meet your requirements.

C. R. B.

**A Greek-English Lexicon**, compiled by Henry G. Liddell and Robert Scott, revised by Sir Henry S. Jones and Rod-erick McKenzie. (Part 9: sisillos-tragao.) Oxford University Press. 207 pages (1601-1808). \$3.50.

At the beginning of this section, as in former ones, a number of pages are devoted to aids to the reader, such as *addenda et corrigenda*. This part will be welcomed by all Greek students. The classical meaning from Homer's time on to the New Testament usage is given if the Greek word was used. The student will be able to know the meaning and significance of each Greek word. The Septuagint usage and meaning is also given. This work is an excellent reference lexicon which should always be consulted by all interested in the study of the Greek language both classical as well as New Testament. All serious students will want to own this great work to place in their own private library for constant use in their daily study. Many who see and consult this volume will want to buy it. All Greek students are indebted to the authors for their painstaking labor.

H. D. H.

## New German Books

**Die Verleugnung Luthers im Heutigen Protestantismus** (The Betrayal of Luther by Modern Protestantism), by Hans Michael Mueller. Kohlhammer Verlag, Stuttgart, 1936.

A most timely subject especially for Americans who imagined that their country had solved the problem of the separation of church and state, although in every crisis the church denied her principles to become the humble squire of the state. In Germany the problem has become acute after four hundred years of Protestantism. The Church there has its "freedom" since the Weimar Convention, 1918, and now it does not know what to do with it except to contend for vested interests with the state, from whom it still receives the largest financial subsidies given any church in the world. When the reviewer asked a German pastor if he thought that the state could forever continue to support a church that was organizationally fight-

ing it, the man eloquently shrugged his shoulder.

Luther was wiser than the church that carries his name. He recognized in secular as well as ecclesiastical institutions the divine will of God. All life to him was of God. Hence he clearly defined the realm of the church in a way that avoided overlapping and conflict. America—whose church ideally maintained a religious totalitarianism—in every time of testing found the church waiving her magnificent conception to sanctify whatever program the state might be undertaking. "All wars are holy wars to the belligerent's own point of view." The German Church now fights for vested and institutional interests. She has betrayed Luther. But out of the trial and defeat she may arise a new church. The American Church will learn to practice less condemnation of the German government and a greater application to her own increasingly urgent problems in the same field.

J. F. C. G.

**Die Tugend- Und Lasterkatologe Im Neuen Testament.** ("The Lists of Virtues and Vices contained in the New Testament," by Dr. Anton Voegtli; Aschen-dorffsche Verlagsbuchhandlung, Muen-ster i/W.; 1936; 252 pp., 9.56 Mk.)

Dr. Voegtli has in this done one of the pieces of work for which, by their thoroughness, German scholars are renowned. Through the comparative use of a wealth of exegetical materials he has entered into the social and ethical experiences and motivating concepts of the peoples of the early church. First he examines with scrutinizing care these dynamic tenets of the pastoral-letters, as revealing the teachings of the missionary movement of the church. Next the author subjects the pertinent materials of the larger environment of the church: the Graeco-Roman world, later Jewish elements and basic Old Testament documents, to painstaking examination. Despite seemingly endless evidence of similarities, he arrives at the conclusion that, nevertheless, the Christian ethic is something apart, unique; that, therefore, Christianity is not merely another religion, but that its spirit is superior to earlier and contemporary faiths.

J. F. C. G.

**Verhältnis von Staat und Kirche im gegenwärtigen Deutschland** (Relation of State and Church in modern Germany), by D. Eger Verlag. M. Heinsus Nachfolger, Leipzig, 1936. 20 pages. \$0.50.

The author gives his meaning, first of state, which he understands to be the organization in existence to protect the life transaction of people. It is man-made. The church is a work of God. The national-socialistic state can be no religious-neutral state. The relation between State and Church at the present time is so confused because the German state and the Protestant church have now themselves been misunderstood. The state exists by the reason of state but the church exists by God's word. Church is on the whole only such and can only be such where God's word is. This book gives one a view of the general superintendent's thoughts on the German situation in regard to the church.

H. D. H.

**Der Nationalsozialistische Staat und die evangelische Kirche** (The National-socialistic State and the Protestant Church), by D. J. Eger. M. Heinsus Nachfolger, Leipzig, 1934. 46 pages. \$0.20.

The author at the beginning sets forth his supposition in the preface. This booklet is divided into three different sections in which (1) The problem of state and church as seen from the standpoint of the national-socialistic state is discussed, (2) The problem of state and church as seen from the Protestant Church point of view is briefly sketched, (3) The creed of the church is given some consideration.

H. D. H.

**Die Frage nach der Kirche** (The Question concerning the Church) by D. Johannes Eger. M. Heinsius Nachfolger. Leipzig, 1935. 59 pages. \$0.20.

In this brief booklet, the author sketches the church's existence, the church's task and the church's formation. These three booklets give one some insight into the German situation between church and state as well as the conflict between them.

H. D. H.

## War

**Kill or Cure?** By Lester Muriel. Cokesbury Press. 135 pages. \$1.00.

Books of photographs are always acceptable and continually grow more popular in this visual age of the movies. This book might well be subtitled: "A Collection of Snapshots Taken in and About Kingsley Hall in the East End of London During the Years of 1914-1925 by Miss Muriel Lester, Head Resident of Same Kingsley Hall." The fact that the pictures are word pictures rather than photographs makes them none the less vivid.

Many Americans have learned to know Miss Lester through the pages of "The Christian Century." They have grown to know her as a practical mystic (revealed best in her booklet **Ways of Praying**), and an earnest laborer for the recognition of women in the ministry (argued for most effectively in her **Why Forbid Us?**)

Now out of her rich experience comes this book which defies review. Here within the compass of 135 pages Miss Lester presents picture after picture which vividly show the utter futility of war. Earnestly she pleads for an international co-operation and the development of such a peace movement as will make it impossible ever again to declare "a moratorium on the Sermon on the Mount."

The book is a "tract for the times." The time to prevent another war is now, not when we are on the brink of another holocaust. The wide dissemination of this book and its sincere study will do much to create a peace spirit. Excerpts from it should find their way on to many church calendars. Let us be as constant for peace as the "merchants of death" are for war.

I. G. G.

You may be as orthodox as the Devil, and as wicked. — *John Wesley.*

Great minds have purposes, others have wishes. — *Washington Irving.*

Some people are so painfully good that they would rather be right than pleasant. — *L. C. Ball.*

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. — *Beecher.*

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# The Use of Vestments

By Thomas H. Warner

*Here is the story of vestments of the modern church. It has some suggestions to offer which will be helpful to churches considering vestments for the minister and the choir.*

THE use of a special costume in worship was part of the Jewish religion. There is a similarity in appearance between the sacerdotal garments of the Jewish ritual and the vestments of the Roman Catholic church. It was therefore once supposed that the latter were copied from the former and were a continuation of them.

But such was not the case. The dress of the clergy in the primitive church did not differ from that worn by the laity. It consisted of an under tunic, an upper tunic and a mantle. As late as the sixth century these garments were common to both clergy and laity, and were used both in public worship and in every day life. The vestments of the clergy were evolved from the dignified costume of imperial Rome.

With the passing of time the secular fashions in dress changed, but the clergy retained the dress of the Roman empire. When the tendency to use a special kind of dress to distinguish the various callings of men arose, there is reason to suppose that the idea of setting aside certain garments for religious uses became the rule.

Jerome, writing in the fourth century, said: "We ought not to go into the sanctuary just as we please, and in our ordinary clothes, defiled with the visage of common life, but with clear conscience and clean garments to handle the sacraments of the Lord."

Several councils warned the clergy to wear only such garments as were suitable to the profession; but did not specify what should be worn. Probably the vestments differed in different localities. Some of the more wealthy clergy appeared in every day life wearing silk gowns.

The final developments in liturgical vestments were made between the ninth and thirteenth centuries. Today a Roman Catholic priest's vestments consist of an amice, an alb, a girdle, a stole, a maniple and a chasuble. Bishops, archbishops and the pope have additional articles of dress.

In the sacerdotal church mystical meaning is attached to each vestment,

especially to those used at the offering of the Eucharist. Of this, the priest is reminded by the appropriate prayer appointed to be said as each is put on.

At the Reformation in the sixteenth century most of the reformers discarded vestments as well as the ceremonies of the Roman church. Luther, however, retained many of them, as did the Swedish church. But Calvin insisted on the utmost simplicity in worship. The traditional vestments were absolutely abolished and the Geneva gown was adopted. At the end of the eighteenth century it was the ordinary garb of the preacher.

In the Anglican church the use of vestments has been the subject of much discussion. Percy Dearmer says that the garments and other symbols of office which were legally used in 1548-9 are ordered by the Prayer Book to be in use in the Anglican church today. But the Privy Council declared their use to be illegal, and in 1874 an act of Parliament was passed to enforce the decision. Many of the clergy refused to obey and the act gradually became ineffective. At the present time each clergyman uses his own discretion.

From the time of the Reformation to the present, most Protestant nonconformist churches have insisted on and have maintained a simple informal service. As Ogden Von Vogt says in *Modern Worship*: "the usages and customs of evangelicalism still retain a character derived from the frontier."

Vestments have been taboo. A story illustrates this attitude. Rev. George Rogers, minister of the Albany Road church, London, was in the habit of wearing a gown and bands. At a meeting, Rev. Charles H. Spurgeon, the celebrated Baptist preacher, said, "I wonder in what passage of Scripture Brother Rogers finds his authority for wearing his gown and bands." Mr. Rogers replied, "I find my authority in exactly the same passage as Mr. Spurgeon does for wearing his baptizing gown." "But what about the bands, Brother Rogers?" queried Mr. Spurgeon. "Ah," replied Mr. Rogers, "it is the wicked that have no bands."

But today church attendants are getting tired of the informal mode of worship and there is a strong tide of desire

for deeper experience and better forms of worship.

## The Dignity of Worship

What is worship? The word signifies honor, dignity, reverence and respect. When used in the sense of public worship it means reverence and honor paid to God. It was the Psalmist who said, "Worship the Lord in the beauty of holiness." And Hunecker, a modern writer, says, "God cannot be worshipped beautifully enough."

It is because of this desire that in recent years many nonconformist churches have adopted vestments, believing that they add much to the dignity, beauty and impressiveness of the service.

The minister's dress should be in harmony with the sanctuary and the service. It adds to or detracts from the worship. Yet many nonconformist ministers have been notoriously careless about the clothes they wear while conducting divine service. The Prince Albert suit was appropriate and dignified. But there came a time when it was thought proper for a minister to wear any kind of clothes in the pulpit and out of the pulpit, the idea being for him to look like a man rather than a clergyman. All shapes and colors in suits, shirts and ties were in vogue, and in the summer time some ministers discarded both coat and vest in the pulpit.

Then came the morning coat and striped trousers. This was a decided improvement. But I recall when the new minister of a large city church appeared for his first service in a light grey cutaway suit. The chairman of the pulpit committee was beside himself and insisted that the minister must wear a robe, which he did not do.

In his book *The Ornaments of the Minister*,<sup>2</sup> Percy Dearmer says, humorously but truly, "At the present time it is man's fancy to dress hideously; he encases himself in five tubes, two for the arms, two for the legs and one for the trunk (with a smaller connecting tube round the neck); and when he goes out, he puts on the top of his head a sixth tube which is so useless that it has to be protected by an umbrella. If we were not so accustomed to this absurd fashion of the past hundred years we should see how ridiculous and undignified it is. We have only to imagine one of the Apostles thus bedizened in a frock coat and a top hat to see that in our hearts we do know that men look absurd when encased in dingy cylinders.

<sup>1</sup> *Modern Worship*. Ogden Von Vogt. Yale University Press.

<sup>2</sup> *The Ornaments of the Ministers*. Dearmer. A. R. Mowbray & Co. Oxford Circus, London. 1903.

<sup>3</sup> *The Technique of Public Worship*. Odgers and Schutz. Methodist Book Concern, New York. 1928.

It is clearly wrong for men to look like this, because they become ugly blots on the world which God makes with such infinite loveliness; so that earth and sky, trees and flowers, beasts, birds and insects are of ever varying beauty, and only man looks vile—man who should be the crown and glory of that visible loveliness which God provides with such care for the comfort, refreshment, and inspiration of our hearts.

"It is a good thing then that the church bears witness against our vulgarity, and provides for her ministers garments of dignity and grace. For if she did not, she would not be true to the spirit of the God whom we worship, who paints the wayside flowers and lights the evening star, who is indeed the Maker of heaven and earth, and the Author of all beauty."

The only vestment used by the Protestant nonconformist clergy is the black gown. It is worn during the service, usually with the hood of their degree. But there is no uniform rule. A great variety in style and material is in evidence in minister's robes. The moderators of the Presbyterian bodies in Scotland wear official vestments which have been fixed by long usage.

The vestments used in the nonconformist churches do not have any special religious significance, but their use gives dignity and reverence to the service.

#### The Robed Choir

The music, especially the singing, in the Protestant nonconformist churches has always been a problem. In the Preface to His Hymns (1707) Watts says: "While we sing the praises of our God in this church we are employed in the part of worship which of all others is nearest akin to heaven; and 'tis pity that this of all others should be performed the worst upon earth."

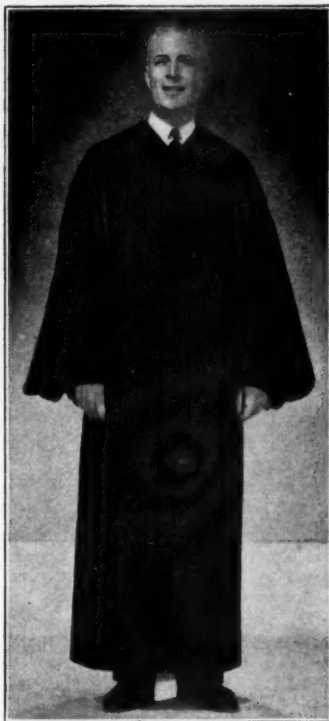
Lowell Mason, the composer, said: "Go where we may into a place of worship . . . When the singing commences . . . the congregation are either on the one hand gazing at the select performers to admire the music, or, on the other, expressing their dissatisfaction by general symptoms of restlessness." That is perhaps why Moody said that the quartette is an invention of the evil one.

Why do we have music in public worship? Just to fill in? To give variety to the service? As a bait to attract worshippers? The true answer is that music should be a help comparable to prayer, Scripture reading and the sermon.

To achieve this end the choir must have musical ability, must be well trained and must present a dignified and attractive appearance. Only the robed choir presents such an appearance.

In *The Technique of Public Worship* by Odgers and Schutz, there are some wise words about choirs. "Vestments are accessories of great importance," they say. "Vested choirs are rapidly

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growing in number, as they should. All arguments are in their favor. Uniform dress is attractive and impressive. Fineness and variety of garment and color are not then matters of display. Attention of the congregation and choir is more readily centered upon the music rather than upon personalities. The reaction of the choir in reverence alone is worth all the effort and expense of robing. Rich and poor are equally at ease in the choir loft, and they sing without embarrassment."

The vested choir presents a uniform, harmonious and graceful appearance and adds dignity and beauty to the service. It is not surprising then that so many churches now have vested choirs and that the custom is rapidly spreading. Not only is this true of the large churches, but also of many of the smaller churches.

While in some churches the vesting of the minister and choir is not approved at first by some of the older members, yet their prejudice soon passes and universal favorable comment is evoked from the congregation. One minister writes: "Many of the older folks in the congregation thought they would not like the appearance of choir members in vestments, but it took only that first night, and now I don't think they would want to be without a vested choir."

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## Ministers' Vacation Exchange

**H**ERE is the second list of offered exchanges for the vacation season of 1937. If your vacation plans are not yet made, join those who plan to secure a change of scenery and become acquainted with a new section of the country in this easy way. No charge is made subscribers for items which appear in this department. The only condition we make is that a mailing address be given so that no burden of correspondence falls on our office.

Items received up to and including May 5th will appear in the June issue of *Church Management*.

### North Mehoopany, Pennsylvania.

Would an upper New Jersey Conservative pastor like to exchange during convenient vacation period with pastor of village church along Susquehanna River north of Wilkes Barre? Good fishing and beautiful mountain country. **Floyd S. Hendershot, North Mehoopany, Pennsylvania, Baptist church.**

### Suburb of Harrisburg, Pennsylvania.

United Brethren, two churches with one service in each on a Sunday. Will exchange with any minister, who lives in a hay fever-free area, from August 15 to September 5 or 12 inclusive. Parsonage with all modern conveniences located three miles from the State Capital. **Rev. R. L. Shay, 1 Park St., Progress, Pennsylvania.**

**Springfield, Illinois.** Would be glad to exchange pulpits and parsonages with pastor in Minnesota or Wisconsin—or what offers? Modern manse—one service. Fine chance to revel in Lincoln associations. Month of July or August. **T. J. Buckton, 1016 Percy Ave., Springfield, Illinois.**

**Cumberland, Maryland.** Central Methodist Church. 400 members. *The Switzerland of America*—near Mountain Lake Park—midway between Washington, D. C. and Pittsburgh on National Highway. Will exchange pulpit and parsonage for July or August with minister of any congenial denomination. **Fred B Wyand, 229 Glenn St., Cumberland, Maryland.**

**Cobleskill, New York.** Should like to supply church in or near Denver, Colorado, during July or August, or two Sundays of each month, consecutive. **M. R. K., Box 102, Cobleskill, New York.**

**Lawrenceville, Illinois.** Disciples 550 members. One Sunday service. Seven-room house. Honorarium and time of vacation can be arranged in a way mutually satisfactory. Will exchange with anyone accessible to shore or mountains. We are 240 miles from Chicago, 140 miles from St. Louis. Address, **Carl H. Wilhelm, 1403 State St., Lawrenceville, Illinois.**

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**Suburb of Buffalo.** Methodist minister. Church of 500 members desires exchange pulpit and parsonage for month of July. Sunday morning service only. Canada, or Atlantic seaboard, vicinity of Boston preferred. Easy distance from Niagara Falls, and Lakes Erie and Ontario. **P. F. A., 5 Church Street, Akron, New York.**

**Deadham, Massachusetts.** Congregational Church. 600 members. Close to Boston. Ten miles from Harvard. Would like to go West for two months. Denver or beyond. **J. Frank Robinson, 31 Chestnut Street, Dedham, Massachusetts.**

**Crawfordsville, Indiana.** Methodist, 600 members. Would like to exchange with, or supply for, minister any denomination, in Ontario, Michigan, Wisconsin, or Minnesota during July or August. No remuneration expected except use of house. If house not available, would supply for honorarium. **James P. Alford, Crawfordsville, Indiana.**

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**Will supply Church, July or August,** for use of parsonage. No exchange. Prefer vicinity of sea or vacation country. Or will supply for moderate honorarium. **Rev. F. H. Sterne, 1404 Monroe St., Endicott, New York.**

### A CHURCH BUILDING EXAMINATION BLANK

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### Open Windows

(From page 431)

Jerusalem of Jesus. Through that city he moved, and in it at last he laid down his life in order that life might be born anew for the souls of men through his revelation of the indestructible love of God. Daniel, with his windows open toward Jerusalem, could not yet perceive all this; but he had the instinct that the beauty and sacredness which had once been, though it seemed destroyed, could not be dead and in some way would reappear as the focus and pledge of a fuller life. That is what Daniel felt as he prayed and thanked God in times of disaster "as he had done aforetime" in the better days. And Daniel was right.

Follow his example now. Open your windows wide toward your Jerusalem, your shrine of holy memories, your symbol of your invincible hope of what must come to pass because of what you have already known of God. Gather up in your recollection, as you might gather

the stones of your broken Holy City, all your sweet old human recollections, all your childish impressions of life in its innocence and its openness, all your grateful consciousness of love and loyalty which, as a little boy or little girl, you knew and which made you feel then instinctively that your world belonged to God. Make out of those memories a shrine at which you will keep your repeated communion; but do not turn back to them with a mere regretful wistfulness. Turn back to them as being in their very brokenness still a pledge of what God can do in the future because of these evidences of Him in your past. And in this time when there is so much to be done, and often so little spiritual daring with which to do it, the world needs men and women who, like Daniel, will believe in the spiritual Jerusalem which is yet to be built. Granted that round us everywhere we see, as he saw, signs of a civilization which seems to have little concern with God. "Look at our homes," you say; "there at the very heart of

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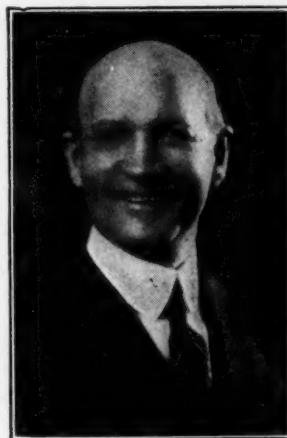


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what ought to be our redeeming influences there is disintegration. There are forces of sensuality calling themselves by plausible new names; impatience and shallowness which prevent the building of steady loyalties; and all the sordid consequences of divorce and miscellaneous re-matings, and children shuffled like cards from one hand to another. Here is our business world which, notwithstanding improvements in its honesty and its code of professional ethics in this or that, is still so dominated by motives of unblushing selfishness which are pagan and unchristian. Here is the whole atmosphere of our modern thinking infected with a kind of disillusionment that corrodes those moral and spiritual standards which men once thought eternal."

There is another aspect. There is power enough in the spirit of God, if you and I will be quick to perceive it and ready to obey it, which can build all our life into proportions finer than anything we yet have known. Open your windows then toward that new Jerusalem. Let your horizon be lighted by a realization of the power of Jesus which the prophet could not know but which we do know. Nothing which has been fine in any period of your living need be lost if you truly want to recapture it. There is no Holy City

of your old ideals which cannot be rebuilt into something greater and more prevailing.

Will you not act in the strength of that? Go down on your knees and thank God for everything that has been beautiful and gracious in your whole experience. Remember before him, not only the beliefs you have now, but all the beliefs and hopes and wavering aspirations which you have ever had. Thank God that he has given you in these a glimpse at least of those forces which make life noble, and then be patient and expectant for him to reveal to you the possibilities which he has in store. Let your windows face toward the best which he enables you to trust. So you shall see the life within you and the life around you in a new light. You will be more confident for yourself and more confident for your world because you will know that God is calling you to be a builder with him of the new Jerusalem, that Holy City of life's braver purposes which was foretold for you in your fragmentary religious experiences but is going to be fulfilled in the religion toward which you are reaching now.

IIII

Finally, let us take to ourselves the suggestion which comes from that other

(Turn to page 444)

# A Woman's Great Career

## Outline Study of a Homiletic Biography

By Warren Prince Landers

IN common with numerous ministers the writer has made extended use of biography in sermon illustration. It is doubtful if any other source is as fruitful in pointed, pungent, effective material. So this study is indicated.

January, 1937, marked a hundred years since the beginning of a notable editorial connection with a once famous national periodical, having an enormous circulation and influence; that of Sarah Josepha Hale. Certain distinct homiletic values are in her guidance of *Godey's Lady's Book*, for she easily became, in nearly forty years' service, a national figure, a moulder of public opinion. In another year women's church organizations and community clubs may well observe her own 150th anniversary.

Mrs. Hale, nee Buell, the Lady Editor as she called herself, was a native of Newport, New Hampshire, born October 24, 1788. In that town she grew to womanhood, married, became a pre-eminent mother of five children and was widowed—while under forty, when life is said now to begin. After publishing poems of merit and a novel, *Northwood* (1827), she accepted the editorship of a new Boston periodical, the *Ladies' Magazine*, the first literary work exclusively devoted to women published in America. Success in this field won her special recognition and the editorial control of the highly prized *Godey's Lady's Book*, Philadelphia, copies of which command considerable value today.

This leader of women worked in an oft-satirized age, for Victoria was crowned queen June 20, 1837. This century-date should be kept in mind when Geo. VI formally becomes king. In this period Sarah Hale was a woman's advocate in every phase of life. For two score years she shaped the destiny of her magazine, influenced her devoted readers and definitely affected public affairs. From her achievements one may make a Calendar of notable events, data gathered by Ruth E. Finley in "*The Lady of Godey's Book*," (Lippincott, New York, 1931).

Examples follow: February 22—Mrs. Hale was largely responsible for the completion of the national fund purchasing, restoring and preserving Mt. Vernon as a memorial to Washington. Announced, March, 1860.

June 17—She sponsored a movement meeting the cost of the unfinished Monument at Charlestown, Massachusetts, fifteen years after Webster's celebrated corner-stone address in the presence of Lafayette. Considering the fact that women succeeded where men failed, Ruth Finley is right in calling this the "second battle of Bunker Hill."

September: any date marking school and college openings—*The Book* and its editor early championed elementary and higher education for girls. Mrs. Hale was a constant adviser of Matthew Vassar and was instrumental in the elimination of the word "female" from the title of that first woman's college of rank. She was the first advocate of playgrounds and of women teachers in public schools.

November, the Fourth Thursday: Following Washington's example of 1789, the second national Thanksgiving Day Proclamation was issued (1863) by Abraham Lincoln. "The connecting link was Sarah Hale." She was responsible after seventeen years of definite promotion.

These are a few of the accomplishments of this remarkable leader in National affairs. There is value to young womanhood in her system of self-education, studying through vacations with her brother Horatio and virtually graduating with him from Dartmouth, though without the sheepskin. Review this career under the captions of patience unceasing; tact unbounded; energy without limit. Throughout her long life, 1788-1879, she was sincerely and devoutly religious.

Social and labor reform enlisted her cooperation. She advocated sewing machines for the makers of the elaborate costumes of the period as well as the wearers. Mrs. Hale gave us the term, "Domestic Science." She supported campaigns for better working conditions for women and higher wages; reduction of hours of child labor; established the first day-nursery; organized, 1833, the Seaman's Aid Society, Boston, and, later, its auxiliary homes.

In the field of medicine this farsighted personality left her influence. She was the friend and defender of Dr. Wm. T. G. Morton, for whom, as the discoverer of the values of ether, there is a monument in Boston's public gardens. The elder O. W. Holmes was an early friend and to him we owe the word, "anesthesia." The editor of *Godey's*, organized the Ladies' Medical Missionary Society of Philadelphia in 1851, and thus founded a long succession of self-sacrificing young women, devoted to service, "years before public opinion was ripe for it." She wrote extensively on behalf of physical training for women and enthusiastically supported the work of Florence Nightingale.

It is hardly necessary to emphasize her literary output: countless editorials, more than a score of books, hundreds of poems. In the list of prose works, that which Mrs. Hale valued most was *Woman's Record*; *Sketches of All Distinguished Women from "The Beginning to A. D. 1850."* This stupendous task contained more than 2000 biographies. Of the verses most esteemed by their author was "It Snows," first printed a hundred years ago and often republished in readers and anthologies. Doubtless the lines best recalled are in "Mary had a Little Lamb," published in 1830, in *Poems for our Children*. Miss Finley clearly establishes the claim of authorship in spite of the recent Ford-Tyler controversy.

Such is a partial record of the life-work of a highly endowed, versatile, consecrated, Christian woman: a distinct moulder of public sentiment. All groups in church and community may well find material for remembrance this year and next.

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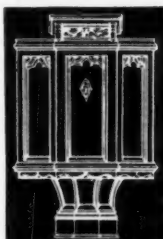
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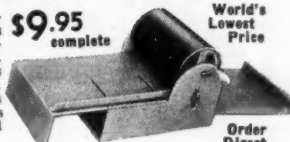
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Abraham Lincoln

### Open Windows

(From page 442)

note of the manner of Daniel's praying. Three times a day he was on his knees. I take that to mean that he prayed in the morning, at noontime, and at night. Or in other words, he lifted up his heart to God at the day's beginning; he turned back to God for direction and strength at the mid-hour of the day's business; and when the day was ended, he lifted up his heart in meditation, in order that he might review it in the light of God's judgment as to its failure or success.

Three times a day, as Daniel did, pray to God and give thanks to God with your windows open toward Jerusalem. Make that a resolution from which you will not depart. Begin no day without lifting that day in prospect up into the atmosphere of the highest that you know, your clearest purposes, your most unselfish motives, your most sensitive recognition of the values of God for you in what you are and what you do. Contrive to let your face be set towards such pathways in that day's business as this first light reveals. Sometimes in the middle of the day, renew your conscious contact with that high imagination from which you start. It may be that you will not be able then to go into a quiet place and pray. Perhaps you cannot at that hour go down upon your knees. But sitting at your desk or standing on your feet, wherever you are and whatever you may be doing, you can for a moment withdraw your thoughts into the shrine of your inward contemplation.

At the end of the day you can kneel down and be still before God. You will not begin to make petitions until you have listened. You will try to let his Spirit set his own estimate upon the day; and whatever else you ask him, you will ask him most of all that for the days to come he will increase whatever companionship you have had with him and recall you to it when you wander or

forget. And always in your prayers and in your thanksgivings, you will be opening the windows that face toward Jerusalem. You will be recalling all the best which God had showed you in earlier days and trusting him to show you the shrine of his larger presence in the days that lie ahead.

### THE GIFT OF TONGUES

Ordinarily a person must study for many months if he is to be able to speak a new language. But on this important Pentecost a significant miracle was performed by the Holy Spirit and the apostles were able to speak in languages unfamiliar to them in order to tell the multitudes about the glory of God and the truth of Jesus Christ.

The miracle was startling. It encouraged those who preached and impressed those who listened. It was a sign of blessing from God upon the Church of Christ and an assurance of the spread of the gospel, for these men "from every nation under heaven" would return to their homes with the news of a risen and powerful Lord.

Can we say that God does not repeat his miracles to-day? Men of modern times, inspired by the Holy Spirit, have translated the New Testament into practically every language on the face of the earth, often inventing new words to express the meaning, sometimes being the very first to put a language into writing! Those who have possessed the gift of tongues have made it effective by combining it with love for their fellow men, for "if I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." From *Follow Me*, Issue by Jeannette E. Curtis; The Westminster Press.

### "JESUS SHALL REIGN"

I heard a man describing the meeting of the Baptist Alliance in Berlin with representatives from sixty nations. One of the last meetings was choral, led by a choir of twenty-five hundred voices. They swept on through Mendelssohn and Brahms and Haydn, but the first number was "All Hail the Power of Jesus' Name," the last was the "Hallelujah Chorus." Jesus shall reign was their slogan. I heard one describing a general convention of Episcopalians with the diocesan roll call: Alabama, Alaska, Anglin, Atlanta . . . Haiti, Harrisburg, Honolulu—the world. Jesus shall reign was their slogan. I heard one describing a meeting of the Pan-Presbyterian Alliance in Belfast—the world. Jesus shall reign was their slogan. I heard one describing a Eucharistic Congress in St. Peter's—the world. Jesus shall reign was their slogan.

Sweep away certain superficial differences of form and the end and aim is one. The ringing slogan is the same—Jesus shall reign. And inevitably like a great force of nature, his regnancy frees man—frees us where we stand individually, frees all the wide world of men. From *The Way, the Truth and the Life* by Henry M. Edmunds; Cokesbury Press.

## The Summer at Union

**H**EADED by a faculty of 14 distinguished instructors in all branches of modern theological study and of the professional training of religious workers, the ninth annual summer session of Union Theological Seminary in New York City opens on July 12 to continue until August 20. Students will also be permitted to enroll with credit for two three-week courses on July 12 to 30 and August 2 to 20.

As part of the regular summer school of Columbia University, which gave a wide range of courses to 14,000 students last year, the Seminary will be able to make a large number of related university courses available to those enrolled.

The Conference for Ministers and Other Religious Workers, which is held each year in connection with the work of the Seminary, will take place in three sessions during July, from July 12 to 16, July 19 to 23, and July 26 to 30, according to the statement, with a faculty of 12 in charge.

In addition to the regular course of study, excursions are arranged to places in New York where other religious activities may be observed. Social and economic trends in a great metropolis are noted in special trips. Information on sight-seeing, theatres, museums and concerts is made available and social events are planned for the students.

During the session morning services will be held in Riverside Church, near the Seminary, with Dr. Harry Emerson Fosdick preaching on certain Sundays. Special services in St. Paul's Chapel on the campus and vespers in the Seminary quadrangle every Sunday night are expected to interest many students.

The faculty includes a number of members of the regular staff at Union Theological Seminary, as well as several professors, ministers and lecturers on modern problems from other organizations.

Members of the regular staff who will teach include: Dr. Julius A. Bewer, Professor of Old Testament History and Theology; Harrison S. Elliott, Skinner and McAlpin Professor of Practical Theology; Dr. James E. Frame, Baldwin Professor of Sacred Literature; Dr. Frank W. Herriott, instructor in religious education and psychology; Dr. Eugene W. Lyman, professor in the philosophy of religion; Dr. James Moffatt, Washburn Professor of Church History; Dr. Ralph W. Sockman, minister of Christ Church and lecturer on Methodist Church Polity in the Seminary; Professor Arthur L. Swift, Jr., Associate Professor of Applied Christianity and Director of Field Work; and Dr. Mary Ely Lyman, associate in religion at Bernard College and author of "The Christian Epic" and "The Fourth Gospel and Life Today."

Among those from outside the Seminary are: Dr. Grace Loucks Elliott, lecturer and conference leader and author of "Understanding the Adolescent Girl" and "Women After Forty"; Jesse Halsey, minister of the Seventh Presbyterian Church in Cincinnati, Ohio, who has served with the Grenfell Labrador Mission and as Y.M.C.A. Secretary in Russia; Dr. Boynton Merrill, minister of the Second Congregational Church at West

Newton, Mass., and author of "From Confusion to Certainty" and "Arrows of Light"; H. Richard Niebuhr of the Divinity School of Yale University, author of "The Social Sources of Denominationalism" and editor of "The Church Against the World"; and Wilhelm Pauck, Professor of Church History and Historical Theology at Chicago Theological Seminary.

The courses in the summer session will include study in the Bible, church history, the philosophy of religion, Christian ethics, religious education, practical theology and the church and the community.

At the conference for ministers and other religious workers, Dr. Moffatt, Dr. Sockman, Dr. Niebuhr, Dr. Lyman, Dr. Frame, Professor Pauck, Dr. Herriott and Professor Elliott will be joined by four other instructors. These are: Dr. Robert R. Wicks, dean of the chapel at Princeton University; Dr. Julius V. Moldenhawer, minister of the First Presbyterian Church in New York; Margaret Forsyth, Associate in Religious Education at Teachers College, and Dr. Adelaide T. Case, Professor of Education at Teachers College.

The lectures and conferences at the meetings for ministers and other religious workers, which form the 17th annual conference of its kind, include a variety of subjects interesting to churchmen and churchgoers today.

During the first week, "The Strategy of the Christian Life," "The Preacher and the Psalms," "Historic Interpretations of Christianity," "The Religion of Youth in a Secular World" and "The Oral and Literary Interpretations of the Bible" will be discussed.

Leading subjects for the second week of the conference include "The Christianity of Paul," "Preaching to Present-Day Audiences," "Problems of Christian Theism," "Books and Preaching" and another session on "The Oral and Literary Interpretation of the Bible." This last course, under the direction of the Rev. John W. Wetzel of the Seminary, will include special classes arranged for individuals and small groups in the technique of oral and literary interpretation, voice production, gesture and delivery.

During the third week the following will be taken up: "Program of Religious Education for Young People and Adults," "Religious Education and Current Social Problems," "Counseling on Personal Problems" and "The Bible in Social Education."

Professor Lyman will be in charge of the Ministers' Conference and Professor Elliott will direct the activities of the Summer Session.

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## A FRESH START FROM THE FIRESIDE

I remember, when I was a boy, watching a dog fight. A little dog of uncertain lineage, and not built for war, sailed into the street to engage in an argument that bade fair to enlist all the canines of legal age in the neighborhood. I remember watching the little fellow as he tried out the fight for a few minutes only to turn tail and make for his own yard. I was just marking him down for a coward when he reached his front gate, stopped a minute for breath, and returned for the fray. I think he must have run home three or four times during the fight to rest for a moment and then go back with redoubled energy . . . There are many times when I can keep on only by taking a fresh start from my own fireside . . . That is one thing home does, and that is one thing for which most of our mothers will be remembered. From *Jesus the Pioneer and Other Sermons* by Umphrey Lee; Cokesbury Press.

## IN GRATEFUL REMEMBRANCE

The strongest, the sweetest, the holiest earthly influence which ever made itself felt upon my own life was that of my dear mother. She was a comely woman, with a mind rarely alert, a gracious manner, and a spirit that was Christ-like. She fed her children, and clothed them, and looked after their health and their manners. How "many other things" she did for them, when they were too



Paul F. Boller

That man may last, but never lives,  
Who much receives, but nothing gives;  
Whom none can love, whom none can thank—  
Creation's blot, Creation's blank.  
—Thomas Gibbons  
in "When Jesus Dwelt."

thoughtless to appreciate them! We hold them now in grateful remembrance.

When we were asleep, she would come in and kneel at our bedsides, praying for each child by name and by need.

She wrapped her petitions around our defects and held them up before the God of all grace. She lived it seven days in the week, maintaining in our home an atmosphere, which was like a southern exposure for the ripening of the fruits of the spirit. In all that, she was a type of Christian motherhood everywhere. Heaven's blessings upon all such mothers—they are the hope of the race! If all the "many other things" they do were written up, the world could not contain the books. From *Finding Ourselves* by Charles R. Brown; Harper & Brothers.

## THE ULTIMATE IN MOTHER-LOVE

On her knees in the temple at Shiloh she begged God for a child. A man-child, to be given to the service of the Lord. She prayed so ardently that the high priest thought her drunk. But when he knew, he blessed her.

Hannah persevered in prayer, and Samuel was born. She broke into song then, into a wild, exultant shout of victory. It is prophetic poetry at its best, this song of Hannah's; it is the Old Testament Magnificat on which the Virgin Mary built her song when Jesus came.

She left him in the temple, in charge of patriarchal Eli, to learn to serve the Lord. She missed him. At home she spent long hours making little coats for him, holy vestments stitched in love, fit for a temple-child. But she never asked him to come home. She had given her word. Unlike Samson, this child was successfully consecrated; he was the true son of his mother's vows.

Womanly, candid, graceful, she typifies the ultimate in mother-love, in spiritual joy and renunciation. Persistent, praying prayers fragrant with simple faith: such was Hannah, mother of Samuel. From *250 Bible Biographies* by Frank S. Mead; Harper & Brothers.

## "THEY HOLD THE WORLD TOGETHER"

There is an old letter, coming from the second century of the life of the Church, the epistle to Diognetus. The unknown writer says of the Christians in his time that "they hold the world together." To his contemporaries those words must have seemed to be absurd enough, but they have turned out to be true. It was Christianity which did hold the world together during a period of disintegration, and it was Christianity which preserved for the future the best in the civilization which collapsed. In our day, to say that Christianity may hold the world together cannot seem quite so absurd as it did then, but it may be hard enough to believe. Yet, if Christianity is true and if its truth is the correction for the specific perversions of our time, it is the most solid hope we have in the world and from the perspective of a distant future it may be seen that Christianity has, in fact, held the world together. From *Christianity and Our World* by John C. Bennett; The Edward W. Hazen Foundation, Inc.

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Show me the way.

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Is wayward still  
Be Thou my shield,  
Help me to yield.

Alone, I grope,  
With waning hope;  
The light to see  
Must come from Thee.

I do not know  
The way to go;  
I humbly pray  
Show me the way.

—Grenville Kleiser.

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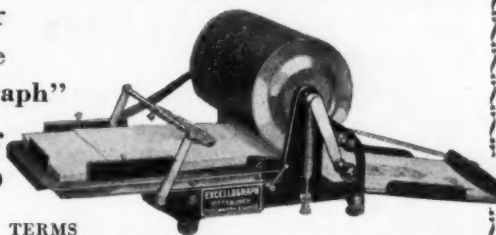
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## The Children Name the Topics

By George R. J. Combs\*

In a Preacher's Magazine found among my father's books about ten years ago I read an article which was about as follows: I have found that I save time with my sermons for children by allowing them to choose objects for me to talk about. They are always hoping to 'stump' me."

I have used this method at varying intervals during the past ten years and have found it to be of real help. I appoint a child each Sunday to bring the object for the next Sunday. The object is brought to the pulpit at the beginning of the service. If it is something I know nothing about I ask what it is and what it is for. So far among nearly two hundred objects I have been able to apply some phase of them to the children. The greatest difficulty has been to vary the application. The second task has been to talk in language the children understand.

Two rather unusual objects and what came to my mind regarding them were a guinea hen feather and a pet turtle. In part I said regarding them—

### A Guinea Hen Feather

"There is so much to say about this feather that I hardly know where to begin. You thought you would fool me the very first thing. But you haven't.

"One thing is sure about it. It is not doing the guinea hen any good. It won't keep her dry nor warm because it isn't in its place. It belongs on the guinea hen. Neither will you boys and girls do God any good if you aren't in your places and attached to Him.

"Another thing about this feather that I want you to remember is that this feather wouldn't be very pretty if it had been laying in a mud puddle and was all dirty and wet. You've probably seen how unattractive and ugly a dirty

wet feather is. Well now—a boy or a girl who has gotten all dirty and wet in a mud puddle of sin is just as ugly, just as unpleasant to look at, as this guinea hen feather would be if it had been in a real dirty puddle of muddy water. You and it would be all out of shape and messy. The best thing to do is to keep out of sin—out of bad places and bad things. Keep from getting into bad habits and keep beautiful in the things you do and say."


### A Pet Turtle

"This little pet turtle belongs to — and she tells me that his name is Micawber. But she did not tell why she calls him that name. But the most important thing about a turtle is his back. It's hard. We call it his shell.

Some boys and girls are just like this turtle in the way they try to get away from other people and things. We say of the turtle that he crawls into his shell. So do some boys and girls. They crawl into their shells when things bother them—like sticking up for their rights, doing the things that are right when everyone else wants to do wrong, and being afraid and timid to say what they really think. They crawl under their shells and keep quiet. To do that is wrong, of course, if they are thinking right.

"But there are times when a good hard back or shell is a good thing to have. If you tap Micawber on the back he hardly notices it because he is tame and knows that he isn't going to be hurt. But some boys and girls I have known get their feelings hurt very easily. It is a good thing to have a hard shell so that the knocks and looks of other people do not hurt you. Then you can go right on doing what is right and no one can hurt you. Don't be thin skinned but be

(Turn to page 449)



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## • THEY SAY •

### CRUSADE NEEDED

Editor, *Church Management*:

I have just read your editorial "Horse and Buggy Morals in a New Deal Age." I commend you for this editorial. I wish you would take up the fight and carry the banner of this Cause. I believe you would get tremendous support. Surely it is needed.

D. R. Sharpe,  
Cleveland, Ohio.

### NINEVEH REPENTED

Editor, *Church Management*:

Your editorial in April issue on "Horse and Buggy Morals in a New Deal Age," stirs to reality my long-postponed intention to write you a commendation. For good measure I will just make it a double commendation.

First, concerning the physical make-up of *Church Management*. I see most of the magazines, and must say that in type, paper, placement of advertisements and articles, yours is the finest appearing magazine, I think, of them all. Somebody must put a lot of thought to this make-up.

Now for a word of commendation on your editorials in general and the above-mentioned one in particular. Something within my memory has struck a death blow at religious care. I say "care" because it isn't exactly an antagonism to religion, but more nearly a complete absence of the very sense of responsibility to God and Heaven. The situation reminds me of Ambrose Bierce's description of the "Horrible Monster."

Three times in the last thirty-six hours I have tried to minister to people who are falling from drink. In two of the cases I was called in by the family. One a boy of seventeen; another a man of fifty, and the third a beautiful woman in her thirties, suffering with incipient delirium tremens. They do not belong to the low stratas but to erstwhile high class people.

My opinion is that the Roosevelts' influence in helping to bring back liquor quickly in a veritable flood is a nightmare of the ages. Maybe it will all work out; maybe we will have a religious revival; Nineveh repented. But right now there is ever revolving in my mind that incomparable statement of Isaiah

to a sinful generation of Israel: "Hell from beneath is moved to meet thee at thy coming." The New Deal cannot stop the judgments of God. So go on with your courageousness. Let the world do its worst. Its best is lousy at last.

George Swann,  
Louisville, Kentucky.

### WHAT IS THE WAY OUT?

Editor, *Church Management*:

I enjoy the magazine *Church Management* and recommend it to our pastors. It provides many stimulating suggestions for enriching church life and work.

I would like to offer this comment concerning your editorial in the April issue relative to private property ownership, using as illustrations the coal 'bootleggers' and "sit-down strikers." I agree with your positive ethical implications concerning the relation of the persons and the property of another. Why did you not go further and suggest a way out or some solution for the real problems involved? What are the rights of a coal loader or worker when the company closes up and refuses to mine coal, and there are millions of men out of jobs so that the coal loader is not able to get work? What is he to do under the circumstances? Shall he steal or starve?

What are the rights of a factory laborer who has been laboring under an agreement which is expiring on a given date and the company refuses to say what it intends to do in the future, and also refuses to consider or accept collective bargaining? How far should the spirit of the quotation in your first editorial in this issue be considered here where you quote the lawyer: "Can one conscientiously sue the woman, charging adultery, when the spirit of the group, encouraged by the new age, makes adultery the practice rather than the exception?"

Does your editorial not call for doing something with the group and for a society which puts the laborer on the spot?

A. J. Walton,  
Nashville, Tennessee.

### EDITOR NEEDS AN EDUCATION

Editor, *Church Management*:

"Mr. Preacher is going to do some

reading and planning." To do this I need some good reading, reading that can lead me in my thinking.

An editor gets a lot of letters; whether it does any good to write an editor a letter or not, I do not know, but I shall try.

My letter could be in a Christian mood or in an unchristian and unbrotherly mood. I prefer to keep it in the first.

You invite me to subscribe to your magazine so that I may be helped in my thinking. I fear that the editor ought to subscribe to something to help him in his thinking.

I am referring to the editorial in the last issue, "Horse and Buggy Morals." Before the New Deal ever was thought of I heard of apartment house morals, I saw girls "mooch" cigarettes in smoking cars, and was aware that such a thing as "hooch" parties were going on. Editor, where were you sleeping before 1931, that you did not become aware of these things? Had you been reading the *Police Gazette* in those days you would know that the New Deal or any other kind of a deal did not bring about those things.

It seems to me that the trouble is much deeper than that. I would expect a magazine to help me find it rather than misdirect my efforts, be setting up some "dummy" to strike at.

Perhaps that kind of thinking is the cause of the magazine's financial difficulties.

Even the article "Right to Private Property" seems to miss the point. I do not think that the issue is there. It is the abuse that private property is put to by its owners that is being questioned. If I buy a home in a factory town I bought it because of the value that the factory caused it to have. Should the factory pull its machinery what would happen to my private property? Should I be enslaved by the others private property, or be reduced to poverty?

Using cows as an illustration, my neighbor has no right to pasture his cows in my garden without profit to me. Society has at times confiscated and regulated food, no thought was given that it was private property.

Editor, I know that there will be many mistakes until this is all worked out. Take heed that they do not prejudice us against the real thing.

Theophil A. Goebel,  
Westphalia, Indiana.

#### WE QUOTED PHRASE FROM "POLICE GAZETTE"

Editor, *Church Management*:

Re: Horse and Buggy Morals. I think you are discourteous to our President. Repeal was just as important a factor in the Republican Convention as in the Democratic. You cannot fairly charge that to the present administration. It was a popular and universal demand. Your gibe that our President is a sporting man is certainly in bad taste. The matter of changing morals can by no means be charged to the occupants of the White House.

Another matter that interests me is the "Right to Private Property." Whether it is private or public property, is there not a higher right? I would place human rights above property rights every time. That is my understanding of the prophets of the Old Testament and the clear implication of the teachings of Jesus.

W. Maylon Jones, Hastings, Michigan.

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### Children Name the Topics

(From page 447)

hard shelled."

Some of the objects that have been presented to me have been: pocket comb, pocket knife, sugar, cake of maple sugar, Chinese 1¢ stamp, wrist watch, salt, roses of various kinds, leaves of various kinds, ring, porcupine quill, coal, part of a Civil War cannon ball, doughnut cutter, hammer, petrified wood, egg beater, sling shot, and a match.

A sermon of a "Penny" was remembered by one little boy for a year. He was visiting on that Sunday at our church. I said that a penny would buy only one thing. After it was spent one would have to get another penny to buy another thing. A penny was a small thing and "please" was a small word. But we could use "please" over and over again and it would get for us many more things than a penny.

I find that the older members of the congregation are as much interested as the children in this method. They often wonder if I am going to make the same application of the object as the one of which they are thinking. When I do not they are surprised and delighted. This method helps to increase church attendance on the part of older people as well as on the part of the children. Parents are glad that their children can have a part in the service. They are also glad that a part of the service is for the children.

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## • THE EDITORIAL PAGE •

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### *Protestant Churches May Learn From Ohio*

**J**UST as we go to press, word comes that the Ohio House of Representatives by a vote of 65 to 60 has referred to the educational committee a bill which would, in effect, subsidize parochial and private schools. This means that the bill which the senate passed, a few weeks ago, will not be reported out. It is, to all purposes, defeated for this year. This particular bill is one of three before the legislature. One of the minor ones offers free transportation to children in parochial schools in those localities where free transportation is afforded public school pupils. The second gives free text books to parochial schools. The major bill is one of direct subsidy to the parents of children in parochial schools. We have been having, for some years, a fight, in Ohio, on this issue. You, in other states, should profit from our experience and mistakes.

Ohio has evidently been selected as a proving ground for this issue of state support of Roman Catholic schools. I use the term "Roman Catholic" advisedly. For, though the bill itself does not mention the name of the church, it has been formulated by friends of the Roman church, and so far as this writer knows, not a single proponent has represented any interests other than those of that church.

Ohio has been selected as a proving ground because of a certain ambiguity in the wording of the state constitution. There seems to be an opportunity to get a court sanction for the constitutionality of such legislation. Once that sanction has been established in Ohio the round of the states will take place. Each state that passes such legislation will be added to the side of the proponents. The merry march to distribute state funds to schools which keep themselves outside state supervision will go steadily on.

The bill this year differs from others introduced in the past. They provided for a direct subsidy to the parochial schools. This year's bill provides that sums be paid to the parents of children in such schools. The rate fixed is ten cents per school day for each child in elementary school; fifteen cents per day for each child in high school. The Federal government has established somewhat of a precedent for this by giving grants to young people in high school and colleges through the F.E.R.A.. The proponents of the bill were quick to take advantage of this precedent. If the Federal government can distribute money to young men in Methodist Colleges why is it unconstitutional for the state to distribute money to children in Roman Catholic schools? The only answer, of course, is that the F.E.R.A. was established by executive order and has never had a test in the courts. But that argument hardly reaches down to the average state legislator. And it is not too positive a one, at that.

A number of considerations have helped this particular bill.

First, of course, was the Democratic landslide of 1936. It meant that the legislature is predominantly Democratic and most of the Democratic legislators are Roman Catholic. Some of us tried to point out this issue before the fall election. But the rush to get on the New Deal band wagon was so great that no one could take time to consider an issue such as church and state relationship.

The second factor, and this is by no means an unimportant one, is the public indifference toward any constitutional question. With nearly half the nation supporting the contention that it is the duty of the Supreme Court to interpret the mind of the majority rather than to pass on the constitutionality of legislation what chance is there to get sane consideration of a question such as this. In previous years the debate has been waged on constitutional grounds. But the public is growing indifferent to such appeals. Expediency, not constitutionality, is the argument which moves legislatures today.

A third factor has been the almost inexcusable lethargy of those who should be opposing legislation such as this. When the legislature adjourned two years ago every thinking person in the state knew that the matter of parochial schools would come up again. It might be in one year, in two years, or in ten. But it was sure to come. The proponents began to lay their plans. They did their work carefully and well. Opponents of such legislation just waited. Money was scarce and printed matter cost money. So they decided to wait and fight it out in the legislature. They laid their old files away until the battle cry should sound again. When that cry came it was within six weeks of legislature adjournment. The bill introduced was the ingenious one described above. Public sentiment had swung away from the constitutional argument and—there you are.

The educational dumbness of our Protestant groups is oftentimes amazing. It is in this instance. Like taxes, this question was sure to come up. Yet we went to sleep on it. Instead of leading the fight we decided to rest until the final fight where we would have a wall at our backs.

"We will fight it out in the legislature," we said. When our backs were against the wall we began to fight. But the ultimate triumph of this principle of separation of church and state will come, not because of the fights we may make in the legislature but, rather, through the educational publicity we give this American principle.

Once such a bill does pass, we have one more mighty weapon in Ohio.

We can circulate petitions and, providing we get enough signatures, demand a public referendum on the measure. Nearly five-sixths of the population of Ohio is non-Catholic. This does not mean that it is Protestant. But if this matter is carried forward in a popular referendum some of the most bitter opponents of the legislation will be found in the non-church group. Once the Protestant forces are really brought face to face with this question



real fighting will start. If this gets to a point of a referendum we would predict a wave of anti-Catholic feeling which will shake this old state to its foundations.

This, to our mind, is the one strategic error the Roman Catholic leaders have made. The introduction of an era of religious controversy and bitterness, in a community where five-sixths of the population is non-Catholic cannot injure that church. In that popular appeal the Roman Church cannot win.

Just what will be the fate of the other two bills we would not prophesy. Both have passed the senate. The bill for free text books has the backing of some educational groups. The probabilities are that both will be defeated in the House by about the same margin as defeated the other bill.

### Church Giving Steps Up Again

THE release of the annual statistics from the United Stewardship Council shows another step up in church giving. It is not a big step but

it would indicate that churches are sharing in the general economic recovery. Here are the figures as reported by the 24 denominations affiliated with the council.

Total giving for all purposes: 1934, \$299,416,781; 1935, \$304,692,499; 1936, \$315,438,745.

Per capita gift for all purposes: 1934, \$12.07; 1935, \$12.10; 1936, \$12.46.

The largest givers, based on per capita, are to be found in the Church of the Nazarene where the average gift in 1936 was \$25.55. The smallest givers, based on per capita giving, are to be found in the Southern Baptist Church where the per capita gift was \$6.12. "In between on misty flats, the rest drift to and fro."

This report shows that the average gift of the church member, for all purpose, local and benevolent is less than four cents per day. It is not much to brag about. Rather it calls attention to the silliness of much of our talk of sacrificial giving.

A complete report of the giving by denominations will appear in an early issue.

## Rural Life Sunday

### A Service of Worship\*

#### Organ Prelude:

#### Processional Hymn:

"The Church in the Wildwood."

#### Call to Worship:

Sing, O ye heavens, for the Lord hath done it;  
Shout, ye lower parts of the earth;  
Break forth into singing, ye mountains,  
O forest, and every tree therein.

—Isaiah 44:23

Sing unto the Lord a new song,  
And His praise from the end of the earth;  
Ye that go down to the sea,  
And all that is therein,  
The Isles, and the inhabitants thereof.

—Isaiah 42:10

#### Responses:

**Leader:** For all the generations of tillers of the soil who have found, in the mysteries of Thy seed, daily bread for the world,

**People:** We thank Thee, O Lord.

**Leader:** For villeins, cottars, and yeomen of old who crossed the sea to fell in virgin forests Thy mighty trees, to plough Thy resisting native earth, and to transform Thy wilderness into fruitful farms with amber fields of grain,

**People:** We thank Thee, O Lord.

**Leader:** For farmer pioneers who penetrated Thy dense forests or built their homes in solitary loneliness of Thy silent and expansive plains,

**People:** We thank Thee, O Lord.

**Leader:** For frontiersmen who blazed their trails through Thy trackless wilderness, which knew no bounds except Thine ocean shores,

**People:** We thank Thee, O Lord.

**Leader:** For rural lands that yield the nation's priceless crop of happy childhood which sustains the countryside and replenishes and purifies the life of cities,

**People:** We thank Thee, O Lord.

**Leader:** For the homely philosophy of brooding minds, for courage and self-sacrifice in never-ceasing and often-unrewarded toil, for open hospitality of friendly homes, for faith that risks seed in soil and for trust that is sure of Thy harvest time,

**People:** We thank Thee, O Lord.

**Leader:** "For the long, long patience of the plundered poor," the exploited slaves of the soil,

**People:** We thank Thee, O Lord.

**Leader:** For the spirit of unrest and the hope for a more abundant life, among the tax-burdened farmers on depleted soils, sharecroppers caught in a vicious economic system,

subsistence families on marginal lands, factory-hands in mill town industries, fishermen without equipment to gather the harvest of the sea for a meagre livelihood, and destitute farmers amidst famine, dust-bowls, and drought-ridden deserts.

**People:** We thank Thee, O Lord.

**Leader:** For the Christian farmer's belief in Thee, the living God, and Thy over-shadowing providence,

**People:** We thank Thee, O Lord.

**Leader:** For the revelation of Thyself in Jesus Christ our Lord, whose feet traced with beauty and with healing the country roads of rural Galilee, whose words of life were spoken from wayside pulpits to the listening multitudes on encircling hillsides, whose heaven attuned voice called across blue waters to humble folk to become fishers of men, who made the mountain fastnesses and secluded gardens his sanctuaries of prayer,

**People:** We thank Thee, O Lord.

#### Hymn:

"Fairer Lord Jesus"

#### Scripture:

Job 38: 1-37

#### Prayer:

"Our Father in Heaven, Lord of Field and Forest, Hill and Stream, we thank Thee for the manifestation of Thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are Thy good gifts to us. As Thou hast made us to have dominion over all the work of Thy hands, help

\*This service was prepared for the Town and Country Committee of the Home Missions Council by Mrs. Hilda Ives and C. M. McConnell. It may be secured at \$1.10 per hundred by addressing the committee at 105 East 22nd Street, New York City.

us, by Thy spirit, to enter into our heritage, esteeming it a high calling to be Thy husbandmen. Help us to be mindful of Thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yielded her increase may we know that Thou hast given us our daily bread, and give Thee thanks."

"Kindle our spirits ablaze with the glory of service for Thee, With the fierce and passionate joy of giving our lives to Thy Cause

As the dying sun sets the Heaven alight with the flame of his death."

*In Jesus' name. Amen.*

**Offertory — Doxology**

**Sermon**

"The King of Love My Shepherd Is."

**Recessional Hymn:**

**Benediction**

#### BOOKLETS RECEIVED

**An Outline of Personal Prayer** by Frank E. Wilson. Morehouse Publishing Company. 25¢.

An eighty page booklet on prayer, types of prayer, how to pray effectively and helps for prayer.

**The Unified Sunday Morning Church Service** by Robert Grant Anderson Abingdon Press. 25¢.

A fifty-six page booklet on the unified service with evaluation charts for studying the needs of the local church.

**What are You Going to Do About It?** by Aldous Huxley. Harper & Brothers. Thirty pages of analyses of war and arguments for peace.

**Gambling! What About it?** by George Drew Egbert. Abingdon Press. 10 copies for 40¢; 100 copies \$2.00.

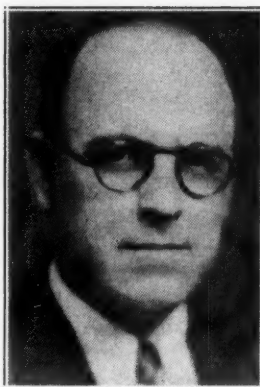
A thirty-two page leaflet on the history, the practices and the present day craze for gambling.

**The Lord's Prayer** by James Thayer Addison. Morehouse Publishing Company. 50¢.

A book for Lent, bound in paper. The meditations are based on the divisions of the Lord's prayer.

**Knowledge Knots: Animals.** Knowledge Knot Series. Nashville, Tennessee. 10¢.

This is one of several booklets to be projected which give brief scientific facts about their subjects. This particular booklet has for its theme, "Animals." It is interesting and instructive.



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Leigh Hunt tells an amusing story about two Chinese—one of them, a rich fat man and the other, a poor lean man. The rich fat Chinese used to walk out every day with his jewels and diamonds and treasures pinned all over his body. He was so proud because he had bought them that he wanted everyone to see them. And wherever he went the poor lean Chinese would go, always looking at him happily and gratefully, and sometimes bowing before him and saying, "Thank you, most honorable, for the lovely jewels you give me." At first the fat rich Chinese did not pay much attention, but as it went on and on he at last called the poor lean Chinese to him, and said: "Why do you keep thanking me for the jewels? They are mine, and I don't give them to you." "Ah," answered the poor lean Chinese, "thank you, thank you, most honorable, for carrying them around for me on your body that I may be better able to enjoy their beauty."

The rich fat Chinese had them outside of him on his body, but the poor lean Chinese had them in his heart and loved them. They were his. From *Opening Roads* by Archibald Black; The Macmillan Company.

#### EASTER MORN

Nor yet had risen the sun  
The garden tomb to light,  
When rose God's Holy One  
From out the darksome night.

To friends who sought him there  
The Easter angel said,  
Your loved one is not here  
But risen from the dead.

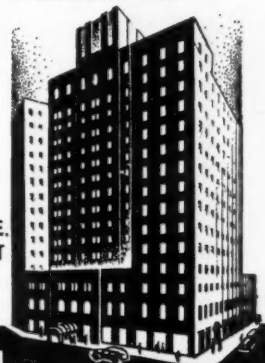
Today, ye sons of men,  
Sing out your Easter songs;  
And heaven say, amen,  
In all her myriad throngs.

—E. A. Repass.

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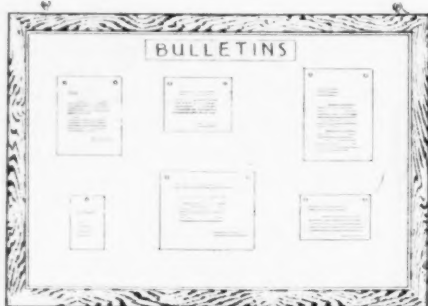
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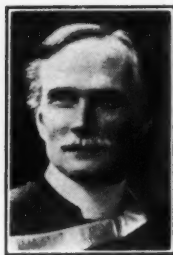
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W. GRAHAM SCROGGIE, D.D., London and Edinburg. August 18 through 21.  
 MARK A. MATTHEWS, D.D., First Presbyterian Church, Seattle, Wash. August 12 through 15.  
 BISHOP ARTHUR J. MOORE, D.D., Methodist Episcopal Church South. August 18 through 22.  
 MERTON S. RICE, D.D., Metropolitan M. E. Church, Detroit. August 17 and 18.  
 EDWARD C. MCCOWN, D.D. August 16 through 20.  
 HERBERT W. BIEBER, D.D., First Presbyterian Church, Bala Cynwyd, Pa. August 11 through 16.  
 HARRY RIMMER, D.D., President Research Science Bureau. August 20 through 22.  
 PAUL S. REES, D.D., Noted Bible Teacher. August 17 through 19.  
 J. PALMER MUNTZ, D.D., Casenovia Baptist Church, Buffalo, N. Y. August 11.  
 BISHOP CLIPPINGER, D.D., Central District United Brethren in Christ. August 11 and 12.  
 J. A. HUFFMAN, D.D., Taylor University. August 12, 13, 14 and 16.  
 JOSEPH HOFFMAN COHN, D. D., American Board Mission to Jews. August 11.  
 MISS BERTHA RACHEL PALMER, National W.C.T.U. August 14 and 15.  
 MISS ETHEL HUBLER, Editor National Voice. August 14 and 15.  
 JOHN H. MCCOMB, D.D., Broadway Presbyterian Church, New York City. August 21 and 22.  
 MARTIN S. CHARLES, Converted Atheist, Noted Platform Speaker. August 17.  
 H. B. CENTZ, D.D., Christian Approach to the Jews. August 11.  
 A. B. MACHLIN, Hebrew Christian Evangelist. August 11.  
 "ALLIE" BANKER, Boys' and Girls' Evangelist, New York. August 11 through 22.  
 C. A. TEVEBAUGH, Church Finance, Indianapolis. August 19.



Matthews



Clippinger



Muntz



Palmer

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The Bible Conference, Winona Lake, Indiana

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